

THE
Way of Truth :
OR, A
B O D Y
OF
DIVINITY,

Consonant to the
Doctrine of the Church of
ENGLAND.

VOLUME II.

*He hath shewed thee, O Man, what is good ; And
what doth the Lord require of thee, but to do justly,
and to love Mercy, and to walk humbly with thy
God? Micah. vi. 8.*

By **N. CLARK**, Rector of *Shafton St. James*,
in **DORSET.**

L O N D O N :

Printed by *T. W.* and *T. S.* for **W. CHURCHILL**
in *Pater-Noster-Row.* **MDCCXVIII.**

THE
Gospel of Christ

OR

B O O K

OF



VOLUME II

He has also written the Gospel of John, which is the most complete and full of the life of Christ. It is the only Gospel which contains the words of Christ in his last discourse with his disciples, and the account of his death and resurrection.

By the Rev. John W. Jones, D.D., of the University of Oxford.

Printed by J. W. Jones, at the University Press, Oxford.

Parts of RELIGION.

It was the first of God's gifts to man.

A SCHEME of the Second Part of DIVINITY.

I. Knowledge of God.

Parts of RELIGION.

II. Worship of God consisting of

III. Righteousness, whereof

I. Piety, whereof

Duties.

Internal.

- I. Belief of Gods *Being & Perfections*.
- II. Having the Lord for our God, by rendering to him the Duties of
- III. Having no other God.

(Faith, Fear, Humility, Hope, Love, Repentance, Obedience, Patience, Trust, Prayer.

External.

- I. Worshipping God in a right Manner.
- II. Honouring God's Name by our *Words and Actions*.
- III. Honouring Things Sacred.
- IV. Hallowing God's Day.

II. Sobriety, whereof

Duties to our

- I. Souls.
- II. Bodies.
- III. Goods
- IV. Credit.

- I. Consideration. II. Watchfulness.
- III. Purity. IV. Humility. V. Meekness.
- I. Just Preservation of them.
- II. Chastity. III. Temperance.
- I. Moderate Desire of them.
- II. Provident Care. III. Industry.
- IV. Moderate Love. V. Contentedness.
- VI. Frugality. VII. Liberality.
- I. Just Promoting it.
- II. A true Testimony.

I. Special to

- I. Magistrate and Subjects.
- II. Ministers and People.
- III. Husband and Wife.
- IV. Parents and Children.
- V. Masters and Servants.
- VI. Wise, Rich, Noble, and Benefactors.

Duties.

II. Common to Men's

- I. Souls.
- II. Bodies.
- III. Goods
- IV. Credit

- I. Instruction. II. Exhortation.
- III. Reproof. IV. Humility.
- V. Meekness. VI. Peaceableness.
- VII. Forgiving Injuries.
- I. Relieving them.
- II. Preserving them.
- I. Just Preservation of them.
- II. Just Dealing. III. Restitution.
- I. Just Defending it.
- II. A true Testimony.

A SCHEME of the Second Part of DIVINITY.

I. Knowledge of God.

Duties		Duties	
Internal		External	
I. Belief of Gods Being & Personality, Hope.		I. Worshipping God in a right Manner.	
II. Having the Love for our God, Love, Repen-		II. Honouring God's Name by our Words and Actions.	
III. by rendering to him the Duties of Obedience, Obedi-		III. Honouring Things Sacred.	
ence, Patience, Trust, Prayer.		IV. Honouring God's Day.	

Duties		Duties	
Internal		External	
I. Zeal.		I. Just Preservation of them.	
II. Consideration.		II. Charity.	
III. Purity.		III. Temperance.	
IV. Humility.		IV. Moderate Desire of them.	
V. Meekness.		V. Provident Care.	
VI. Industry.		VI. Moderate Love.	
VII. Liberty.		VII. Generosity.	
VIII. A true Testimony.		VIII. A true Testimony.	

Duties		Duties	
Internal		External	
I. Magnitude and Sublimity.		I. Magnitude and Sublimity.	
II. Ministers and People.		II. Ministers and People.	
III. Husband and Wife.		III. Husband and Wife.	
IV. Parents and Children.		IV. Parents and Children.	
V. Masters and Servants.		V. Masters and Servants.	
VI. Rich, Noble, and Benefactors.		VI. Rich, Noble, and Benefactors.	

9 DE61

Duties		Duties	
Internal		External	
I. Believing them.		I. Believing them.	
II. Trusting them.		II. Trusting them.	
III. Just Preservation of them.		III. Just Preservation of them.	
IV. Just Defending.		IV. Just Defending.	
V. A true Testimony.		V. A true Testimony.	



THE
P R E F A C E.

THE *Second Part of Divinity,* which is the Subject Matter of this Volume, contains all Practical Duties of Religion, both towards God, Ourselves, and Neighbours. And these Duties are so fully explained in that excellent Book, Entitled, *The Whole Duty of Man,* that there is little need to treat of them, if it were not to make the Body

A 3 of

The PREFACE.

of Divinity complete, that thereby the Knowledge of the true Religion may be fully acquired without any danger of erring. For there is hardly one such Body of Divinity extant, as may safely teach Men those Principles of Religion, which our Church of England holdeth.

And since a Book of this nature is much wanted, it would be a piece of good Service done to our CHURCH, if any that is capable would supply that Defect. And until some of greater Ability undertake and finish such a Work, what I have composed in this and the First Volume, under the same Title, may serve, in some measure, to direct the unlearned and those of mean Capacity into the Way of Truth. For in these Two Volumes, all Things necessary

The PREFACE.

cessary to be believed and practised in order to obtain Salvation, are clearly set forth and explained.

And whoso reads the same with a pure intent to find the Truth, and takes due care to steer the Course of his Life by the Compass here set, may be sure to arrive at the desired Haven of Rest and Happiness. And what greater Encouragement can a Man have to study and endeavour to believe and live aright as he is here directed, than the sound hope of attaining the End of his Faith, even the Salvation of his Soul?

*And though my Undertaking meet with Reproach and bad Treatment in the World, as others have suffered; yet I have learned to despise the hard
Censures*

The PREFACE.

Censures of ill temper'd Men, while I do good to those that are well affected to the Truth. And if my Labour prove effectual to promote the Salvation of any humble and sincere Christians, I have attained my End in it. And I desire such as receive any Benefit from it, to render the Glory to God, and to afford me an Interest in their Prayers.



9 DE61

THE

THE
CONTENTS

OF

The several CHAPTERS in this
VOLUME.

BOOK IV.



CHAP. I. *Of the Worship of God: Of the first General Duty to God, with the Contraries to it.* Page 1

CHAP. II. *Of the second General Duty to God: Of Faith, with the Sins opposite to it.* 6

CHAP. III. *Of the Fear of God, with the Contraries to it.* 12

CHAP. IV. *Of Humility; Of Pride and feigned Humility.* 19

CHAP.

The CONTENTS.

CHAP. V. <i>Of Hope ; Of Presumption and Despair,</i>	Page 24
CHAP. VI. <i>Of the Love of God, with the Sins opposite,</i>	28
CHAP. VII. <i>Of Repentance,</i>	37
CHAP. VIII. <i>Of Obedience to God, with the Contraries to it.</i>	46
CHAP. IX. <i>Of Patience : Of Impatience, Temerity, and Stupidity,</i>	52
CHAP. X. <i>Of Trust in God, with the Sins opposite to it,</i>	59
CHAP. XI. <i>Of Prayer ; and of it Kinds and Parts,</i>	68
CHAP. XII. <i>Of the Qualifications of Prayer, with the Sins opposite to it,</i>	77
CHAP. XIII. <i>Of the third General Duty to God ; Of Spiritual Idolatry,</i>	89
CHAP. XIV. <i>Of the Outward Worship of God, with the Contraries to it,</i>	91
CHAP. XV. <i>Of Religious Ceremonies,</i>	101
CHAP. XVI. <i>Of Honouring God's Name by our common Discourse,</i>	105
CHAP. XVII. <i>Of Honouring God by Oaths,</i>	107
CHAP. XVIII. <i>Of Honouring God by Vows,</i>	117
CHAP. XIX. <i>Of Honouring God by our Actions ; with the Sins opposite,</i>	120

CHAP.

The CONTENTS.

CHAP. XX. *Of Honouring Things sacred*, Pag. 126

CHAP. XXI. *Of the Institution of the Lord's-Day*, 129

CHAP. XXII. *Of Sanctifying the Lord's-Day, with the Sins opposite*, 132



BOOK V.

CHAP. I. *Of Sobriety towards our selves; and of our Consideration*, Page 141

CHAP. II. *Of Watchfulness*, 145

CHAP. III. *Of Purity*, 147

CHAP. IV. *Of Humility: Of Pride; and Vain-Glory*, 149

CHAP. V. *Of Meekness; and of Unjust Anger*. 153

CHAP. VI. *Of Self-Preservation*, 157

CHAP. VII. *Of Chastity; with the Sins opposite to it*, 159

CHAP. VIII. *Of Temperance in Eating and Drinking, with the Sins opposite thereunto*, 164

CHAP. IX. *Of Temperance in Apparel and Recreations*, 169

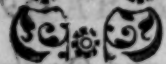
CHAP.

The CONTENTS.

- CHAP. X. *Of Moderate Desire of Riches, with
the Sins opposite to it,* Page 173
- CHAP. XI. *Of Provident Care for Riches,* 176
- CHAP. XII. *Of Industry in our Calling, with the
Opposite Sins,* 178
- CHAP. XIII. *Of Moderate Love of Riches, with
the contrary Sin,* 181
- CHAP. XIV. *Of Contentedness; and of Discon-
tent, Envy, and Covetousness,* 183
- CHAP. XV. *Of Frugality and Liberality, with
the contrary Sins,* 190
- CHAP. XVI. *Of Promoting our Credit : Of Lying,
and Defaming our selves,* 192
- CHAP. XVII. *Of Testifying of our selves, with
the Sins opposite.* 195



BOOK VI.

-  CHAP. I. *Of Righteousness to our Neigh-
bour : Of the Duty of Justice,* Pag. 197
-  CHAP. II. *Of the Duty of Charity,* 201
- CHAP. III. *Of the Duties of the Supream Magi-
strate and Subjects.* 203
- CHAP. IV. *Of the Duties of Ministers, and their
People,* 209
- CHAP.

The C O N T E N T S.

CHAP. V. <i>Of the Duties of Husband and Wife,</i>	215
CHAP. VI. <i>Of the Duties of Parents and Children,</i>	221
CHAP. VII. <i>Of the Duties of Masters and Servants,</i>	228
CHAP. VIII. <i>Of the Duties of such as excel in Gifts.</i>	233
CHAP. IX. <i>Of the Duties of the Rich and Noble,</i>	235
CHAP. X. <i>Of the Duties of Benefactors,</i>	238
CHAP. XI. <i>Of Instructing, Exhorting, and Reproving our Neighbour,</i>	241
CHAP. XII. <i>Of Humility and Meekness,</i>	244
CHAP. XIII. <i>Of Peaceableness,</i>	246
CHAP. XIV. <i>Of Forgiving Injuries,</i>	248
CHAP. XV. <i>Of Relieving our Neighbour, with the contrary Sins,</i>	252
CHAP. XVI. <i>Of Preserving our Neighbour, and of the Sin of Murder,</i>	254
CHAP. XVII. <i>Of Improving our Neighbours Goods : Of Oppression and Theft,</i>	261
CHAP. XVIII. <i>Of Just Dealing in Trusts, and Recompence,</i>	266
CHAP. XIX. <i>Of Just Dealing in Lending and Borrowing,</i>	269

CHAP.

The CONTENTS.

CHAP. XX. Of Just Dealing in Selling and Buying,	Page 272
CHAP. XXI. Of Restitution,	276
CHAP. XXII. Of Promoting our Neighbour's Credit, with the contrary Sins,	280
CHAP. XXIII. Of Testifying of our Neighbour, with the contrary Sins,	284
The Conclusion,	289
Sermon I.	293
Sermon II.	309



1691

THE

ERRATA to both Volumes.

VOL. I. Page 10. Line 16. delete *the*; p. 15. l. 32. add *it*; p. 26. l. 3. for *Adba* r. *Abba*; p. 31. l. 5. add *a*; p. 71. l. 25. delete *our*; p. 78. l. 21. add *his*; p. 110. l. 1. f. *Essential* r. *Efficient*; p. 115. l. 6. add *had*; p. 118. l. 20. f. *conduceth*, r. *conducteth*; p. 119. l. 35. f. *possibly*, r. *possible*; p. 127. l. 13. for *brings*, r. *bring*; p. 138. l. 17. f. *being*, r. *be*; p. 153. l. 11. blot *one*; p. 185. l. 17. add *that*; p. 189. l. 19. f. *Books*, r. *Weeks*. p. 198. l. 19. f. *recounted*, r. *accounted*. p. 200. l. 16. f. *Spirits*, r. *Spirit*; p. 201. l. 27. f. *spake*, r. *speak*; p. 204. l. 3. add *first*; p. 205. l. 29. f. *pon*, r. *upon*; p. 206. l. 33. f. *he*, r. *we*; p. 210. l. 13. blot *and*; p. 212. l. 1. f. *Redemption*, r. *Redemption*; p. 241. l. 26. f. *inveighed so*, r. *envied so*; p. 249. l. 27. f. *punisheth*, r. *punished*; p. 299. l. 8. f. *consecrated*, r. *concreated*; p. 310. l. 32. f. *flower*, r. *flowers*; p. 353. l. 35. add *because*; p. 355. l. 33. f. *this*, r. *his*; p. 363. l. 11. f. *he*, r. *here*; p. 364. l. 28. for *Matth.* r. *Mark*; p. 368. l. 7. add *and*; p. 397. l. 29. f. *preserve*, r. *persevere*.

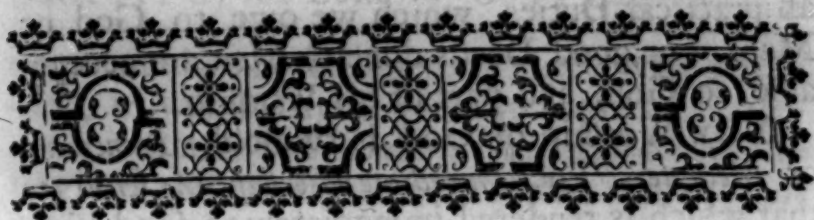
VOL. II. Page 9. Line 23. for *Eternal* read *Temporal*; p. 58. l. 31. add *we*; p. 71. l. 33. for *actual* r. *actually*; p. 98. l. 34. blot *so*; p. 107. l. 18. f. *by* r. *in*; p. 151. l. 31. f. *condemned* r. *contemned*; p. 158. l. 15. add *we*; p. 165. Title, f. *Lord's Supper* r. *Gluttony*; p. 183. l. 7. f. *contented* r. *Contentedness*; p. 198. l. 21. f. *communitive* r. *commutative*; p. 223. l. 2. add *and*; p. 214. l. 9. f. *Substance* r. *Subsistence*. p. 247. l. 14. f. *of*, r. *in*

ERRATA to both Volumes.

VOL. I. Page 10. Line 16. delete; p. 1. 2. add n;
p. 26. l. 3. for Adon. n. n. n. p. 31. l. 5. add a; p. 71.
l. 17. delete; p. 78. l. 21. add a; p. 110. l. 1. f. essential
r. f. n. n. n. p. 113. l. 20. f. con-
duct; r. n. n. n. p. 119. l. 27. f. possibly; r. p. n. n. n.
p. 127. l. 13. for things; r. n. n. n. p. 138. l. 17. f. being; r. n. n.
p. 137. l. 11. plot one; p. 187. l. 17. add read; p. 189. l. 19.
f. hooks; r. n. n. n. p. 198. l. 19. f. recounted; r. accounted; p.
200. l. 16. f. spirit; r. spirit; p. 201. l. 27. f. speaks; r. speaks;
p. 204. l. 3. add n. n. n. p. 205. l. 29. f. pon; r. upon; p. 206. l.
23. f. he; r. we; p. 210. l. 17. plot and; p. 222. l. 1. f. De-
tempton; r. Redemption; p. 241. l. 16. f. investigated; r. n.
enough; p. 249. l. 27. f. punishment; r. punished; p. 259. l.
18. f. constricted; r. transferred; p. 270. l. 32. f. flower; r.
flower; p. 273. l. 27. add n. n. n. p. 275. l. 23. f. this; r. this
p. 283. l. 11. f. he; r. how; p. 284. l. 28. for March; r. March;
p. 288. l. 7. add and; p. 297. l. 29. f. preserve; r. preserve.

VOL. II. Page 9. Line 33. for Eternal read Temporal;
p. 28. l. 23. add we; p. 31. l. 13. for actual; r. actually;
p. 32. l. 13. delete; p. 107. l. 18. f. by; r. we; p. 121. l. 31.
f. constricted; r. transferred; p. 122. l. 17. add we; p. 127.
Title. f. Lord; r. n. n. n. p. 183. l. 7. f. con-
tained; r. contained; p. 223. l. 1. f. communicative; r.
communicative; p. 223. l. 1. f. and; p. 244. l. 20. f. Subli-
mance; r. Sublimity; p. 247. l. 14. f. of; r. n.

9 DE 61



THE
 WAY of TRUTH;
 OR,
Body of Divinity,
 Consonant to the DOCTRINE
 of the *Church of England.*

BOOK IV.

CHAP. I.

*Of the Worship of GOD: Of the first general
 DUTY to GOD, with the Contraries to it.*

HAVING in Three former Books
 largely explained the First general
 Part of Religion, to wit, *The Know-
 ledge of GOD*, we are now to treat
 of the Second general Part of Re-
 ligion, which is *The Worship of GOD.*

The *Worship* of God is not here taken strictly
 for *Adoration* or *Invocation*, but it comprehendeth

all practical Duties, which we owe to God or Man. For good Deeds done to Men are acceptable to God, and part of his Worship.

THE Worship of God is twofold, *Immediate* or *Mediate*. The *Immediate Worship* of God is that which is rendered immediately to God himself; and it containeth all Acts of Piety towards God. The *Mediate Worship* of God is that Service, which is rendered to Men for God's sake: And this containeth all Acts of *Sobriety* towards ourselves, as well as of *Righteousness* towards our Neighbour. So that the *Worship* of God, largely taken, consisteth of these three principal Parts.

I. *Piety towards God.*

II. *Sobriety towards ourselves.*

III. *Righteousness towards our Neighbour.*

PIETY towards God comprehendeth all the Duties of God's Worship, which are contained in the *First Table* of the Law. The Duties of Piety are either *Internal* or *External*. The *Internal Duties* of Piety are all those Acts of Spiritual Worship due to God, which are required in the *First Commandment*. And they may be reduced to these Three.

1. *The Acknowledging the Lord to be God.*

2. *The Acknowledging him for our God.*

3. *The having no other God besides him.*

THE First general Duty of Internal Piety towards God is, *The Acknowledging him to be God*; which consists in believing his Existence and infinite Perfections. The Belief of God's Existence is the first and main Ground of Religion: For there

Bo
th
Go
der
he
seek
hop
pro
Enc
ent
we
A
we
be
him
infin
be
Divi
that
fore
we
Good
we
patien
theret
remov
to hi
imagin
worsh
Gods

TH
four.
sumptuo
God.

Book IV. *Of the Belief of God's Existence.* 3

there could be no Religion, if there were not a God, to whom Divine Worship ought to be rendered. But *he that cometh to God, must believe that he is, and that he is the rewarder of them that diligently seek him,* Heb. xi. 6. And unless we have some hope of obtaining the Reward, which God hath promised to those that seek him, we can have no Encouragement to worship him: And no sufficient Reason could we have to worship him, unless we believed his Being.

AND as we must believe that God is, before we can worship him; so we must believe him to be infinite in all Perfections, in order to glorifie him as God. For unless we believe him to be infinitely Perfect, we do not acknowledge him to be God, nor can we have any ground to render Divine Worship to him. Thus we must believe that God is immutable and infinite in Truth, before we can give firm credit to his Word. And we must believe that God is of infinite Wisdom, Goodness, Mercy, Justice, and Power, before we can truly fear him, and entirely love him, and patiently resign ourselves to his disposal. And therefore in our Conceptions of God, we must remove from him all Imperfections, and ascribe to him the greatest Glory and Excellencies imaginable, otherwise we cannot honour and worship him as God. For the right Belief of Gods Perfections is the ground of all true Piety.

THE Sins opposite to this Duty are these four. I. *Atheism.* II. *Ignorance of God.* III. *Presumptuous Knowledge of God.* IV. *Misbelief of God.*

I *Atheism* is the having no God. Which is twofold, *Speculative* and *Practical*. *Speculative Atheism* is the flat denying of God's Being. This is so monstrous a Sin, and so contrary to the dictates of Nature, that none are guilty of it, until they have much corrupted themselves with their Vices. For the viciousness of their Manners darkens their Understanding, and makes them apt to disbelieve what they would not have to be true. And when Men are deeply engaged in a wicked Course, and are unwilling to leave it, they are willing to perswade themselves that there is no God to observe and punish them. And then they endeavour to confirm themselves in their Atheism, that they may enjoy the Pleasures of Sin without disturbance. And 'tis observable that such as deny God's Being, were ill Livers before, and indulged their beloved Lusts: But when they have done all they can to strengthen themselves in their Atheism; yet they have frequent doubtings about their horrid Opinion; and often are they dismayed with fear of just Vengeance from that God, whose Being they pretend not to believe.

Practical Atheism is when Men live as if there were no God. For they that lead prophane wicked Lives, do by their Deeds disown the Justice, Power, Holiness, and other Attributes of God, however they acknowledge his Being. Though they profess that they know God; yet in works they deny him, being abominable and disobedient, and unto every good work reprobate, Tit. i. xvi. And sure 'tis a great degree of Folly as well as Impiety, for Men to believe that there is a God and a future State, and yet live as if they did not believe the same. For if Men walk in Darkness, when they enjoy
the

the Light of the Gospel, they are the more impious and inexcusable, and knowingly and wilfully destroy themselves.

II. *Ignorance* of God is when we know not those things concerning God, which we are bound to know. If we have sufficient Means of knowing God and his Will, and will not endeavour to understand the same, our Ignorance is a Sin, and will not excuse any Evil that proceeds from it. For it is an inexcusable Fault to be ignorant of those Truths of God, which we may know, if we were diligent to learn. But the worst sort of Ignorance is when a Man shutteth his Eyes against the Light, and hath no desire to know the Ways of God. For affected Ignorance under powerful Means of Knowledge aggravates Guilt. And 'tis a sign of a reprobate Mind, when a Man is so obstinate in Wickedness, that *he hates the light, and will not come to the light, lest his deeds should be reprov'd.*

III. *Presumptuous Knowledge* of God is when we study to understand more of God's Nature, Decrees, or Works, than he hath made manifest. The revealed Will of God is the Rule of our Duty: And to be ignorant of this, when we have sufficient Means to know it, argues great Contempt or Negligence. But it doth not concern us to know what God hath reserved to himself alone: And it is a great Presumption to search into those things, which he hath hidden from us. For *the secret things belong unto the Lord our God: but those things which are revealed belong unto us,* Deut. xxix. 29. And what God requires us to believe and do, that we should endeavour to

know. But it is a part of Wisdom to be willingly ignorant of things, which God hath not made manifest.

• IV. *Misbelief* of God is when we conceive otherwise of him than he hath revealed, and that either in respect of his Persons, Attributes, or Works. And this is a kind of spiritual Idolatry. Thus if God be conceived out of the Trinity, or if the Son or Holy Ghost be denied to be God, the true God then is not conceived, but a forged God is set up in his room; or if God be conceived to have bodily Parts like a Man, or if any of his Attributes and Excellencies be denied to be in him, or if such things be ascribed to him as are contrary to his Nature or Will, then a false God is formed in the Mind.



C H A P. II.

Of the Second General Duty to GOD: Of FAITH, with the Sins opposite to it.

THE Second General Duty of Internal Piety towards God, is, *The Acknowledging him for our God.* And we acknowledge him for our God, when we cleave unto him with our Hearts and Affections, and worship him according to his Will. And then do we worship him in Spirit and in Truth
as

as he requires, when we perform those special Duties, which we owe to him.

AND those special Duties are Ten. I. *Faith*. II. *Fear*. III. *Humility*. IV. *Hope*. V. *Love*. VI. *Repentance*. VII. *Obedience*. VIII. *Patience*. IX. *Trust*. X. *Prayer*.

THE First special Duty to God is *Faith*; which is such an hearty Assent to the Truths of God's Word, as makes us render sincere Obedience to his Commands, and then rely on his Promises. The Acts of Faith are Three. 1. *An hearty Assent to the Truths of God's Word*. 2. *Sincere Obedience to his Commands*. 3. *A firm Reliance on his Promises*.

1. The First Act of Faith is, *An hearty Assent to the Truths of God's Word*. This Assent is founded on the Veracity of God. And if we believe that God is most True and Faithful, we must needs believe the Truth of whatsoever he hath spoken. And because the holy Scriptures are the Word of God, we must not doubt of the Truth of any part thereof, but give a full assent to all things therein contained, particularly to the Gospel. And in the Gospel we are especially to believe that the *Commands* are most holy, and just and good; that the *Promises* are most true, and shall be exactly performed to all that perform the Condition required; and that the *Threatnings* are most equal, and shall certainly be executed on all impenitent Sinners.

AND this Belief of things which God hath revealed in his Word, goes before Repentance and other good Works; and it is the Foundation on which they must be built. For Works going

before Faith are not formerly good and acceptable to God. And Faith without good Works proceeding from it, is not sound and saving.

2. THE Second Act of Faith is, *Sincere Obedience to God's Commands*. The true Christian Faith is practical, and always worketh by Love, *Act xv. 9. Gal. v. 6*. But that Faith, which hath not Works is dead being alone, *Jam. ii. 17*. As good Works cannot possibly be without Faith, no more than the Fruit without the Tree : So neither can a true Faith be severed from good Works. For that Faith only is sound, whereby we live a Life of Grace. And there is nothing but Evangelical Obedience that distinguisheth a saving Faith from that which is not saving. Though we may have a speculative Belief of Divine Truths without Holiness ; yet we do not believe as Christians, unless we conform our Hearts and Lives unto the Laws of Christ. For sincere Obedience to the Precepts of the Gospel is an essential Ingredient of true Faith.

AND that Faith which is so much commended in the Saints, was such an active Faith, as made them obedient to the Will of God. So *Abraham*, the Father of the Faithful, believed what God had spoken, and when he was tried, he declared his Faith by his Works. The two greatest things, whereby his Faith was approved, were acts of Obedience. *For by faith when he was called to go out into a place which he should after receive for an inheritance, he obeyed and went out, not knowing whither he went. And by faith, when he was tried, he offered up his only begotten son, accounting that God was able to raise him up even from the dead, Heb. xi. 8, 17, 19.* And these Acts of *Abraham's* Faith, whereby

whereby he was justified, were Works, as St. James assures us, *For was not Abraham our father (saith he) justified by works, when he offered Isaac his son upon the altar : Seest thou how faith wrought with his works, and by works was faith made perfect,* Jam. ii. 21, 22. And Moses also by faith chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, Heb. xi. 25, 26. And all that are set forth in Scripture as Patterns of Faith, walk'd before God in Truth, and with a perfect Heart. And they were judged Faithful, not barely because they believed God, but because they were fruitful in good Works, and pleased God by their Deeds. For such a practical Belief only, as produceth good Fruits, is approved of God, and qualifies us for the Mercies, which he hath promised.

3. The third Act of Faith is, *A firm Reliance on God's Promises.* The Promises of God concern either Temporal, or Spiritual and Eternal Blessings. *The Promises of Eternal Blessings* are conditional, and belong only to those that serve and obey God, and use the lawful Means to obtain those Blessings. For *Godliness hath the promise of the life that now is,* 1 Tim. iv. 8. And if we first see the kingdom of God and his righteousness, *earthly blessings shall be added to us,* Matt. vi. 33. And when we love God and walk in his Ways, we may then rely on him for such a measure of temporal Blessings, as he sees fit for us. But if we are wicked, though God may then give us temporal Blessings, yet we have no Ground to depend upon him for them, because we are not such to whom the Promise belongs. *The*

The Promises of Spiritual and Eternal Blessings are made on condition of Repentance and sincere Obedience and Perseverance in well-doing. For Pardon of Sins and eternal Salvation are promised only to those that lead good Lives and continue in a course of Holiness. *He that hideth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy,* Prov. xxviii. 13. *If we walk in the light, the blood of Jesus Christ cleanseth us from all sin,* 1 Joh. i. 7. *And Christ is the author of eternal salvation unto all them that obey him,* Heb. v. 9. And when we have reformed our Ways, and do walk according to the Rule of the Gospel, then, and not before, we have right to rely on Christ's Merits for pardon of Sins and Salvation. For these Mercies being promised only on condition of Faith and Obedience to the Gospel, we cannot reasonably believe that they belong to us, until we perform the Condition on which they are promised.

THE Sins opposite to the Duty of Faith are these Three. 1. *Infidelity.* 2. *Implicit Faith.* 3. *Fruitless Faith.*

1. *Infidelity* is the not believing the Word of God, or the denying all or some Truths necessary to Salvation. This is so great a Sin, that it is in effect the denying God to be true and faithful. *For he that believeth not God, hath made him a liar,* 1 Joh. v. 10. He that doth not assent to the Truth of those things, which God hath revealed in the Holy Scripture, when sufficient Arguments are urged to convince him that they came from God, doth not acknowledge him to be most true. And if Men disbelieve the Truths of God, they make themselves incapable of obtaining Salva-

tion

tion, because they reject the Means that should save them.

2. *Implicit Faith* is the believing Matters of Religion at all adventure. As we are to believe what is sufficiently proved to be a Truth : So we must endeavour to be assured of the Truth of that which we believe ; and we ought not to embrace whatsoever Men deliver for a Truth, without enquiring whether it be Truth or not. For if we entertain things as Parts of Religion upon the bare Authority of Men, they may for ought we know be false and contrary to the Word of God. And sure then it concerns us to take heed what we believe, and endeavour to understand the Truth, that we may be able to give a Reason of the Hope that is in us. And if we have sufficient Means of trying the Spirits, and of discovering the Truth from Falshood, 'tis an inexcusable Fault in us to believe any thing in Religion without evident warrant from Scripture. For we ought as far as we are able to prove all things, and to embrace only that which we find to be good upon trial.

3. *Fruitless Faith* is when we do not perform the Deeds of Faith, but practise contrary to our Belief. For 'tis very possible for a Man to believe the Doctrines of Christianity to be true, and yet not to bring forth good Fruits answerable : But this is not the true Christian Faith which God will accept. For we do not believe as Christians, unless we live as Christians. Nor is our Faith sound and saving, unless it hath an influence on our Lives, and produceth good Works. For *as the body without the spirit is dead,*
so

so faith without works is dead also ; that is, insufficient to justify, *Jam. ii. 26.* Nay, if we praise Wickedness, when we believe the Truths of God, our Belief will increase our Sins and Condemnation. For we are worse than Infidels, and liable to greater Vengeance, if we walk directly contrary to the Rule of the Gospel, which we believe and profess. And if we rely on God for Mercy, while we live in Transgression against him, this is another Sin superadded to our Impenitency. For God hath threatned Wrath to all impenitent Sinners : And consequently if we apply the Promises of Mercy to our selves while we art impenitent in our Sins, we do in effect give God the Lye, and trust in him against his Word : Which is no small Offence in his Account.



C H A P. III.

Of the FEAR of G O D, with the Contraries to it.

THE second Special Duty to God is Fear. This is such a reverend Regard of God as may restrain us from offending him. There are two things in this Duty of Fear to be considered.

I. *The Parts of it.* II. *The Kinds of it.*

The Parts of the Fear of God are Two.

I. A

I. *A reverend Regard of him above all.*

II. *A care not to offend him.*

THE First Part of the Fear of God is, *A reverend Regard of him above all.* This is due to him by reason of his infinite *Knowledge, Justice, and Power.* For his *Knowledge* is such, that he seeth all our Deeds, and understandeth the very Secrets of our Hearts. His *Justice* also is such, that he will not spare any that continue in Transgression against him, but recompence the Way of the Wicked upon their own Heads. And his *Power* is so great, that he is able to execute Vengeance on all that deserve it. And surely these Properties of God are just Causes to make us stand in awe of his Majesty, and to fear him above all. For if God knoweth all things, and we cannot conceal our evil Deeds from him; and if he be so just and powerful that he hateth all Iniquity, and is able to punish the Wicked with the greatest and most lasting Miseries; then in all reason we ought to fear him most, and to dread nothing more than his Displeasure.

AND when the Case is so, that we must either suffer Evil from Men, or forsake God and provoke his Wrath against us, ^{the} Wisdom to chuse rather to displease Men than God. For the Evils which God can inflict on us are infinitely greater, than those which Men can do us. They may spoil us of our Goods, or deprive us of our Liberty, or at most take away our Lives, and there their Power ceaseth: But God is able at his Pleasure to bring all these Evils upon us; and which is more dreadful, he can punish both Soul and Body with intolerable and endless Pains
in

in Hell. And therefore let us not be afraid of them which kill the body, and after that have no more that they can do. But I will forewarn you (saith our Saviour) whom you shall fear: Fear him, which after he hath killed hath power to cast into Hell, Luk. xii. 4, 5.

THE Second Part of the Fear of God is, *A Care not to offend him.* And there is nothing that offendeth God but Sin: And if we stand in awe of his Anger, we shall be careful to avoid all Sin which provoketh him. For the true Fear of God will move us to hate all things which he hateth, and to forsake whatsoever we know he hath forbidden. *The Fear of the Lord* (saith the wise Man) *is to hate evil,* Prov. viii. 13. But such as continue wilfully in Sin are so far from fearing God, that they rather seem to defy him, and labour what they can to affront him: For nothing is more odious and displeasing to God than Sin. And how can a Man be said truly to fear God, when he pursues that with delight which he abhorreth? Is it likely that those Subjects reverence their Prince, and dread his Anger, who contemn his Laws and rebel against him? And can there be any fear of God in our Hearts, when we wilfully transgress his Commands, and go on in wicked Ways, which we know will provoke him? For godly Fear and a godly Life are never separated. But if we truly fear God, we shall be careful to abstain from Evil, and diligent to do Good. And 'tis an Argument that we dread God's Displeasure above all, when we study to serve and please him, and are ready to suffer any thing, rather than do any thing, which may incense his Wrath against us.

THE

THE Kinds of the Fear of God are these two ; I. *Servile Fear.* II. *Filial Fear.*

I. *Servile Fear* is when we avoid Sin, and obey the Will of God for fear of Punishment. This kind of Fear is no Vice, but the beginning of Virtue. For the Threatnings of Punishment are intended as Motives to Obedience. And the fear of Punishment usually is the first Means that bringeth us to Repentance and Reformation of Life. For as soon we believe that God hath severely threatened Punishment against all unreformed Sinners, then we begin to fear his Displeasure ; and that Fear moveth us to forsake our Sins, lest the Judgments threatned should be inflicted on us. What made the *Israelites*, at the Delivery of the Law, to give themselves unto God, and resolve to render entire obedience to his Will, but the dread of those terrible Sightings which they saw ? And yet the Lord wished that they might have such an heart in them always, that they would fear him, *Deut. v. 22, to 30.* What brought many of the *Jews* to embrace Christianity, when they heard *St. Peter's* Sermon, but the fear of Vengeance for crucifying Christ ? *Act. ii. 37.* And our Saviour exhorteth us to fear God above all on this very account, because he is able to destroy both Soul and Body in Hell, *Mat. x. 28.* And if the fear of Wrath did not drive us to Repentance, how long should we continue in our Sins ? And indeed we are so prone to Evil, that it is well if we be reclaimed from our Sins and made holy by any means. And therefore let us cherish every Motion in our Hearts, that tendeth to the destruction of Sin. And if we cannot yet obey
God

God out of love for his Mercy, let us fear to offend him for his Justice. But after we abstain from Sin for fear of Punishment, we must endeavour by degrees to serve God out of love.

II. *Filial Fear is when we serve and obey God out of Love and Affection towards him.* This indeed is the most noble and ingenuous Principle of Obedience. And if our Obedience proceed out of pure love to God, it is most excellent. But yet it may be sincere and acceptable to God, when it ariseth from fear of his Wrath. For true love to God doth not exclude the fear of his Displeasure. But we may obey him out of Love, and yet serve him in Fear too : We may do our Duty to please him, and yet have respect to the escaping of Punishment. And the best of Men in this Life do not always obey God out of pure love, but sometimes for fear of his Judgments. So *Noah* moved with fear of God's Threatnings against the old World, prepared an Ark to the saving of his house, Heb. xi. 7. And *David* professeth that he loved God's testimonies : but his flesh trembled for fear of God, and he was afraid of his judgments, Psal. cxix. 120. For though perfect love casteth out fear, that is, fear of Persecutions and temporal Dangers, when we are called forth to suffer for Righteousness sake, 1 Joh. iv. 18. yet true love to God doth well agree with the fear of his Wrath, which moveth us to avoid Sin. For the more we fear to offend God, the more will our Hearts be inflamed with love towards him. And the more we love him, the more fearful shall we be to displease him.

THE Sins opposite to the Fear of God are these Three. 1. *Carnal Security.* 2. *Idolatrous Fear.* 3. *Superstitious Fear.*

1. *Carnal Security* is when Men go on in their wicked Ways without fear of God's Wrath. If Men have put God out of their Thoughts, and commit Iniquity without dread of his Displeasure, they must needs conclude in their Hearts that he either knoweth not their Sins, or doth not hate them, or is unable to punish them. And when they are arrived at this pitch of Impiety that they care not for God, then they are apt to commit any Wickedness, and to bless themselves in their Vices. For the Fear of God is the main Cause that restraineth Men from Sinning. And as soon as they have removed this Restraint, they run boldly into all excess of Riot: And having long followed a wicked Course, and yet escaped Punishment, they grow so secure, that they fear no Danger. But this Security is no sound Peace: nor are wicked Men safe, because they vainly imagine that they shall see no Evil. But the more secure they are in their Wickedness, the more liable they are to Danger. And their Ruin usually is nearest, when they think it farthest off. For when a man blesseth himself in his heart, saying, *I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst, the Lord will not spare him; but then the anger of the Lord, and his jealousy shall smoke against that man, Deut. xxix. 19; 20.*

2. *Idolatrous Fear* is when we fear any Creature more than God himself. Though we may fear those Creatures, which have Authority from God, in subordination to him; yet we must fear

VOL. II. C none

none above God, or equally with him. For *the Lord is he that comforteth us, what should make us afraid of a man that shall die, and of the son of man which shall be made as grass?* Isa. li. 12. But if we fear Men more than God, we must needs ascribe a greater Power to them than to him, and dread their Displeasure more than his. And when we commit any Sin to avoid some Evil which we fear from Men, then we fear them more than God: And hereby we exalt them above him; which is a very heinous Sin. And 'tis not only Sinful, but very foolish and dangerous to chuse rather to provoke God than Men. For if we displease him for fear of them, we draw upou our selves the Danger of eternal ruin, to escape some temporal Misery.

3. *Superstitious Fear* is when Men tremble for fear, where there is no just Cause to fear. This Fear proceedeth from Ignorance of God's Will revealed. For when a Man is nursed up in Error and Superstition, he is apt to stand in awe of such Things as he ought not to dread. And thus it is with those who worship Images, or dread the displeasure of Idols, or account themselves guilty of Sin by transgressing Human Constitutions, which are directly contrary to the Word of God. But sure there is so little Ground to be concerned for transgressing such Constitutions, that we sin if we observe them. And we are expressly charged not to be dismayed at the Signs of Heaven, nor to be afraid of Idols. And God himself by the Prophet giveth us this Reason why we should not be afraid of them: *For they (saith he) cannot do evil, neither also is it in them to do good,* Jer. x. 2. 5.

C H A P.



CHAP. IV.

Of HUMILITY; Of PRIDE and feigned HUMILITY.

THE third Special Duty to God is *Humility*, which is such a Sense of God's Perfections and our own unworthiness, as moves us to acknowledge our ill Deserts, and to depend on him, and to ascribe all the Glory to him. The Acts of Humility are Four.

- I. *A Sense of God's Perfections and our own Unworthiness.*
- II. *The Acknowledging our ill Deserts.*
- III. *The Depending on God for all good Things.*
- IV. *The Ascribing all Glory to God.*

THE First Act of Humility is, *A Sense of God's Perfections and our own Unworthiness.* True Humility towards God teacheth us to conceive honourably of him, and to be lowly in our own Eyes. And when we search into our selves, we may easily discern our own vileness. And if we understand and consider God's Excellencies, we shall be the more depressed in our own Thoughts, and clearly see that we are nothing in comparison of him. So long as we observe none more excellent than our selves, we are apt to be

lifted up with high Conceits of our own worth. But when we meditate on God's Fulness and Majesty, our Emptiness will appear the greater. The nearer we approach unto God and Heaven, the smaller we shall seem in our own Eyes. For the distance between God and us is so great, that the more we consider him and his Perfections, the more we shall discern our own Nothing, and be cast down in the sense of our Unworthiness. And when we fully apprehend God's Greatness, Wisdom, and Goodness, and are sensible of our own Meanness, we shall readily submit our selves to his Wisdom and Will, both in his Commands and Disposals.

THE second Act of Humility is, *The Acknowledging our ill Deserts.* There is no good Thing in us, or done by us, nor any Blessing that we enjoy, but we owe to the Mercy and Goodness of God. And if we are truly humble, we shall diligently endeavour to do our Duty, and yet look upon ourselves as unworthy of the least Mercy. For we are not able of ourselves without the Grace of God to do any good Work: And the best of our Performances in this Life are imperfect, and do not deserve any thing from God. But *when we have done all those things which are commanded us, we must acknowledge that we are unprofitable servants, Luk. xvii. 10.* For we cannot do any more than our Duty; nor can we oblige God in Justice to reward us by any thing we do, And sure if we understood and considered our own Failings and Imperfections, we should be so far from imagining that God is bound in strict Justice to reward us, that we should acknowledge that we stand daily in need

need of Pardon, and cannot hope for any acceptance with God, but through the Merits of Christ.

THE Third Act of Humility is, *The Depending on God for all good things.* If our Hearts were possessed with a deep sense of our own Weakness and God's Power and Goodness, we should distrust ourselves and depend wholly on him. For he that is of an humble Spirit trusteth in God with all his heart, and doth not make Flesh his Arm. But it is a great degree of Folly as well as Pride to depend on our own Wisdom and Strength, as if we were able to provide for our own Safety and Welfare. For no Creature is so noble and excellent, but it must needs be miserable, when it withdraws itself from God's Assistance and Protection. The Excellency of the Angels could not save them from ruin, when they fell away from their Creator, and grew proud of their own Abilities. And nothing can secure us from Wants and Dangers, if we rely upon ourselves and our own Sufficiency. For we have no ability to help ourselves; but it is God, who giveth us all good things, and delivereth us from all evil. And it is most likely that he will set himself against us, if we depart from him, and trust in ourselves.

THE Fourth Act of Humility is, *The ascribing all the Glory to God.* The chief End of our Actions is to please God, and to advance his Honour. And *whatsoever we do, we should do all to the glory of God,* 1 Cor. x. 31. And good Works are distinguished from Evil chiefly by the End, whereunto they are directed. If we do virtuous Actions,

not with a design to glorifie God, but to raise a Name to ourselves, and to gain the Praise and Commendation of Men, our Actions are vile and polluted in the sight of God, and we shall receive no other Reward, than that of Hypocrites. For we must not only do what God hath commanded, but we must do it well, in a right manner, and to this End that God may be glorified; otherwise it will become sinful. And whatever Good is done, if it be not done with some intent to glorifie God, it ceaseth to be good. For every good Work must begin in Humility; and in Humility must it end. This Virtue is the Foundation on which all others must be built: And when any just Praise is cast upon us, though we may receive and use it as some encouragement in well-doing; yet if we swell with high conceits of our own Worth, and glory in our Performances, we shall hereby corrupt our Goodness, and forfeit the Reward of our Works. And therefore we must render the Glory of all things unto God, and magnifie ourselves in nothing.

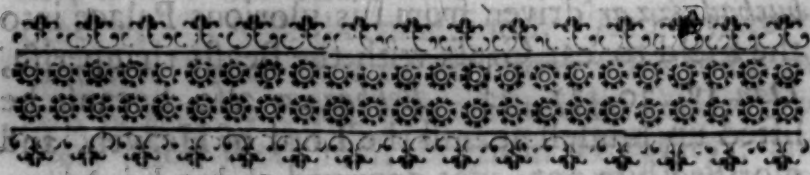
THE Sins opposite to the Duty of Humility are these two: 1. *Pride*. 2. *Feigned Humility*.

1. *Pride* is such an high conceit of our own Worth, as makes us arrogate the Glory of all we have and do to ourselves. The proud Man exalts himself against God, and thinks all the Mercies which he receives as due to his Merits, and refers all things to his own Praise. And this Sin of Pride is so heinous, that it doth not only blast our best Works, and maketh them sinful, but it exposeth us also to Divine Vengeance. For God resisteth the Proud, and hath professed open Enmity

mity against him. *Every one that is proud in heart* (saith the Wise-man) *is an abomination to the Lord,* Prov. xvi. 5. And surely he will not suffer those whom he hateth, to escape his Vengeance. But he hath made some Examples of Wrath for this Sin to warn all to avoid it. The Angels themselves for their Pride and Ambition were cast out of Heaven into Hell. And for his Pride was *Nebuchadnezzar* driven from his glorious Palace into the Field to eat Grass with the Beasts that perish, *Dan.* iv. 30, 31, 32. *Belshazzar* also, because he lifted up himself against the Lord of Heaven, and glorified him not, was deprived of his Kingdom, and suddenly destroyed, *Dan.* v. 23. And *Herod* likewise was smitten by the Angel of the Lord, and eaten up of Worms, because he gave not God the Glory, *Acts* xii. 23. And if God hath so severely punished this Sin in others, we ought in reason to take heed and beware of it. For God is ever alike jealous of his Glory, and he will oppose himself against such as endeavour to rob him of it.

2. *Feigned Humility* is the dissembling and extenuating our Gifts and Excellencies, on purpose that we may gain the greater Praise. This is a mixture both of Pride and Hypocrisie: For it is flat Hypocrisie to make an outward shew of refusing that Esteem and Commendation, which we do most of all desire, and secretly labour to obtain. And it is nothing but Pride refined, to seek Praise at the Back-door, when we seem openly to dislike and reject it. And this *counterfeit Humility*, though it may pass for a Virtue a little while among Men, who can see only the outside, yet will never be so reputed of God, who know-

eth the Heart: For God judgeth a Man by his real Designs and Actions, and not by his vain Pretences. And he abhorreth such as are proud in Heart, and hunt after Praise in a secret way. And nothing will it avail us to appear humble before Men, when we are proud in the sight of God.



CHAP. V.

Of HOPE; of PRESUMPTION, and DESPAIR.

THE fourth special Duty to God is *Hope*; which is a patient Expectation of future Blessings, which God hath promised. The Promises of God being assented to by Faith are the ground of Hope: For Faith believes the Truth of the Promises, and Hope expects the Performance of them, or the Blessings promised. And the Promises being such as require the Condition of Repentance and sincere Obedience on our Part, we cannot reasonably hope that they shall be performed to us, unless we perform that Condition. For our Hope must be agreeable to the Nature of the Promises, or else it will prove vain and deceive us. And when we have cleansed ourselves from Sin, and do live unto God in Purity and Holiness, we have then sure Ground to hope for Happiness.

For

For every man that hath this hope in him (saith St. John) purifieth himself, even as he is pure, 1 Joh. iii. 3. But if we are really Wicked, nothing but Wrath belongs to us : And we cannot reasonably expect Mercy before we have repented of our Sins, and betaken ourselves to a pious and virtuous Course of Life. For God hath no where promised Pardon of Sins, and Salvation through the Merits of Christ, without Purity of Heart and Holiness of Life. But we must be in Christ, before we can have any well-grounded Hope that we are justified, and shall be saved by his Merits. And they that are in Christ have crucified the flesh with the affections and lusts, and are become new creatures, Gal. v. 24. 2 Cor. v. 17. And consequently we must change our old vicious course of Life, and walk in new Obedience, before we can hope for Mercy and Happiness. For though we must not depend on our own Righteousness as the deserving Cause of Salvation : yet without Righteousness we have no right to depend on Christ for Salvation. And therefore let us endeavour first to become truly righteous, and then let us deny our own Righteousness, and wholly rely on the Merits of Christ for Salvation.

THE Sins contrary to the Duty of Hope are these two. I. *Presumption.* II. *Despair.*

I. *Presumption* is a groundless Hope, when a Man expects the Blessings which God hath promised, without performing the Condition which he requires. But that Hope which is contrary to the Nature of the Promises will never stand us in any stead : Though every Man may hope for Pardon of Sins and Salvation, on supposition that

that he repents of his Sins, and practiseth Holiness : Yet if a Man continues in a course of Sin, he ought not positively to hope that he shall be saved. And if he doth so hope, he is the wicked for hoping : And there is no other way to reform him, but to deprive him of his Hope, and make him sensible of his Danger. For God hath sworn that the Unbelievers or Disobedient shall not enter into his Rest, *Heb. iii. 18.* And surely then while a Man continues in Disobedience, he cannot in reason hope that he shall safely come to Heaven : Or if he be so vain and presumptuous, as to promise to himself Peace and Happiness, notwithstanding his Impenitence, yet it is most certain that he shall not have what he expecteth upon no ground. But if we desire that God should perform his Promises to us, we must be careful to perform the Condition of them. And to hope for Mercy on any other terms is a dangerous Presumption, which will never be able to keep us from perishing.

H. *Despair* is when a Man takes no care to reform himself, but goes on in his Sins ; because he thinks his Guilt to be so great, that he shall never obtain Mercy. There be some things, which seem like Despair, and are ordinarily so called, but are not properly that Sin. Thus if a wicked Man doth not hope for Mercy so long as he continues in his Sins ; this is not the Sin of Despair, nor any other Guilt superadded to his Impenitence : His Impenitence is a Sin, but that being supposed, it is just for him to despair of Mercy, because he hath no Right to it, until he repent and amend. Or if a righteous Man doubts of his Salvation only on this account, that he

he thinks himself to be no true Penitent, this doubting is a trouble, but not the Sin of Despair; because it doth not proceed from any Infidelity, nor makes the Man cease to do his Duty. And so long as he perseveres in well-doing, he is in a good Condition, though at present he judgeth the contrary. But when a Man considers the number and greatness of his Sins, and believes that there is no possibility for him to obtain Mercy, and thereupon gives over all endeavour of Amendment, and proceeds further in wicked Courses; this indeed is the sinful Despair, which if it be not timely removed, will bring a Man to ruin.

AND sure there is no cause for any Man, though he be very Sinful, to neglect his Duty, and cast off all care of Reformation, upon a conceit that his Case is past hopes of recovery. For though a Man cannot expect that God will pardon his Sins, while he continues in them; yet if he will heartily repent and turn unto God, he hath sure ground to hope for Mercy. And if Sinners will endeavour by the Grace of God, they may very possibly repent and change their Course of Life. For God would have them to come to Repentance: And consequently he will not be wanting to assist them, if they will seek his help. And upon their sincere repentance God will be gracious unto them and abundantly pardon them. *For the wicked shall not fall by his wickedness in the day that he turneth from his wickedness, Ezek. xxxiii. 12. But if we cease to do evil and learn to do well, though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wooll, Isai. i. 16. 18. There are no Sins so great, that*

that exceed God's Mercies. But after all our Provocations, if we return unto God, and serve him in true Holiness and Righteousness the rest of our days, he will not remember against us our former Iniquities, but accept and reward us for our latter Service. For if the wicked will turn from all his sins which he hath committed, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions which he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done, he shall live, Ezek. xviii. 21, 22.



CHAP. VI.

Of the LOVE of GOD, with the Sins opposite.



THE Fifth special Duty to God is Love: Which is such an high Esteem of God, as makes us endeavour to please him, and desire to enjoy him, and delight and rejoice in him. There are two things in this Duty of Love to be considered. I. *The Parts of it.* II. *The Degrees of it.*

THE

THE Parts of the Love of God are these Four.

- I. *The Esteeming God above all.*
- II. *The Endeavouring to please him.*
- III. *The Desiring to enjoy him.*
- IV. *The Rejoicing and Delighting in him.*

THE first Part of the Love of God is, *The Esteeming him above all.* The Love which we bear to God ought to be transcendent, surpassing all other love ; because he is most excellent in himself, and most gracious unto us. For God is the *chief Good*, most worthy of our love. And his Love and Kindness towards us is so great, that we are obliged to love him in the highest degree. And if we love him never so much, we shall still find cause to love him more. For God is in all respects most lovely, and he deserves to be loved and valued above all. And if we do not esteem him above all, we do not sincerely love him. For he will admit of no Rival in our Affection : but he will have the whole Heart or nothing : We may love other things in Subordination to God : but if we love any thing above him, or equally with him, we do not love him as we ought. As no Man can serve two Masters, unless one be Subordinate to the other : So no Man can love God and other things too, unless he love God chiefly and above all, and other things in that order which God requires. For *whosoever loveth father or mother more than me* (saith our Saviour) *is not worthy of me. And he that loveth son or daughter, yea and his own life also more than me, is not worthy of me, Mat. x. 37, 38.*
Luk.

Luk. xiv, 26. And therefore we must prefer God above all, and be content to do or suffer any thing rather than lose his Favour.

THE second Part of the love of God is, *The Endeavouring to please him.* If we esteem God better than our selves, we shall chuse rather to cross our own Desires than offend him, and be diligent to do our best for him. For when our Hearts cleave unto him, we shall be careful to avoid Sin which he hateth, and endeavour with the greatest gladness to do his Will. But while we go on in any wilful Sin, we can have no love to God. *For the carnal mind is enmity against God; and they that are in the flesh cannot please him,* Rom. viii. 7, 8. But if the Love of God rule in our Hearts, all our Powers will be excited thereby to render cheerful Obedience to him. *For this is the love of God, that we keep his commandments, 1 Joh. v. 3. He that hath my commandments, and keepeth them (saith Christ) he it is that loveth me. He that loveth me not, keepeth not my sayings, Joh. xiv. 21. 24.*

AND when our Endeavour of pleasing God is diligent and earnest, it is properly *Zeal.* And Zeal if it be rightly ordered, is the life of Love, and increaseth its Vigour and Excellency. For we cannot love God too much, nor can we be too zealous of good Works, that we may promote his Glory. *But it is good to be zealously affected always in a good thing, Gal. iv. 18.* And if we love God sincerely, we shall be zealous for his Honour, and think nothing too difficult to do or suffer for his Sake.

THE

THE third Part of the Love of God is, *The Desiring to enjoy him.* The Nature of Love is to unite us to the Thing loved. For whom we dearly love among Men, with him we are careful to maintain a constant Fellowship, and are much delighted with his Society. And if we love God above all, we shall be heartily grieved for his absence, and earnestly desire to grow more familiar with him here, and long to enjoy him more perfectly in Glory. And because there is no other way to enjoy God in this Life, than by conversing with him in his sacred Ordinances; therefore if our Hearts be possessed with Love towards him, we shall highly prize and diligently use those spiritual Exercises, that we may be nearly united to him. And because there is no hope of enjoying God in Glory without purity of Heart and holiness of Life; therefore if we bear any true Love to him, we shall not only desire this full Enjoyment of him, but labour also to purifie our selves and become Holy, that we may obtain it. But if we neglect God's holy Ordinances, and account his Service a Burden, it is manifest that we have no Love to him. And if we had rather enjoy the World and satisfy our Lusts, than to take any Pains to obtain the Enjoyment of God in Heaven, it is too plain that we love him less than we do the World; nay, we prefer every base Vice before him. For what we most desire to enjoy, that we most love and value.

THE fourth Part of the Love of God is, *The Rejoicing and Delighting in him.* The Enjoyment of that which we love and long for is apt to produce Joy and Delight. And the more excellent

cellent the Thing is, which we love, the greater will be our Rejoycing, when we enjoy it. They that love the World are much pleased when they have obtained those Enjoyments of it which they desire. And yet the best Things of the World are mixed with some bitterness, and cannot fully content us. But when our hearts are set on God, who is able fully to satisfie our Desires and to make us truly happy, we cannot chuse but Rejoyce in him, and be exceedingly delighted with his favour. And if we delight and glory in God more than in any worldly Thing, this is a sure Proof of our love to him. But if we are not pleased with God's favour, nor take any Delight in conversing with him, when the Things of the World are taken from us, this is an evident Sign that we love these things better than him.

II. The *Degrees* of Love to God are two. The first Degree of Love to God is the loving him for temporal Blessings. This kind of love, though imperfect, is yet lawful and acceptable to God, if it brings us to obey him. For God hath made many Promises of temporal Blessings, as Motives to encourage us to love him. And surely we may love him upon his own Motives. But when we are drawn by temporal Blessings to love God, we must endeavour to bring our Hearts to love him principally for himself and his own Goodness. And if we love God above Riches, Liberty, and the like earthly Comforts, we may love him for these, and for himself too.

BUT if we love God only for temporal Benefits, and will serve him no longer than he giveth us outward Prosperity, such Love is vile, and no better than Hatred in his account. For they that

that serve God only for Gain, and love him merely because he aboundeth to them in worldly Blessings, are base Mercenaries, and do not obey him in any thing out of true love, but for sordid ends. And when a Man aims only at such ends in serving God, he doth not love God at all, but himself too much.

THE second Degree of Love to God is, when we love him for himself, and in hope of enjoying Happiness in him. When we love God above every thing else, and labour to promote his Glory, we love him purely and for himself. And we promote his Glory most, when we are diligent in working out our own Salvation. For God is glorified in our Happiness: And if we love and serve him for the Hope of enjoying eternal happiness, we love him for his own Goodness, and we serve him here that we may serve him better hereafter.

BUT if we were bound to love God only for his Excellencies, without any consideration of our own Happiness, we could then only commend and admire him, and not properly love him, that is, desire to enjoy him. For if we may desire to enjoy him, then we may love him for the Reward of Glory, because that consisteth chiefly in the Enjoyment of him. And besides, all the Promises of Grace and Glory, are intended by God as Motives to encourage us to love and obey him. But to what purpose serve these Promises, if we must not make Happiness any Motive to love and obedience? And what need is there of Faith in the Promises, if we must not propound to ourselves the Blessings promised, as Encouragements to Holiness? And what would become of

Vol. II. D Patience

Patience and Christian Fortitude, without consideration of the Reward ? For Sufferings in themselves are no ways desirable. Nor could any Man with patience lay down his Life for Righteousness sake, if it were not in hope to obtain a better Life.

NAY, if in loving and serving God, we must aim separately at his Glory, without any respect to our own Happiness ; this is such an high strain of Perfection, as is impossible for us to attain, and it is also unworthy of God to claim it from us. For if we love and serve God for any end, it must be either to do him good, or ourselves. If we serve him for our own good, to receive Happiness from him, this becomes both him and ourselves ; for hereby we acknowledge his Fulness and All-sufficiency, and our own Want and Dependence on him. But to serve God for his good and advantage, this supposeth that he hath need of our Service, and that thereby he receiveth some addition to his Perfections or Happiness. And if we serve God with an intent to promote his Interest as distinct from our own Happiness, we do in effect set up ourselves above him, and contribute something to his Excellencies.

AND since God is a Being infinitely perfect, and his Happiness cannot be increased, what other end can we propose in loving and serving him, but to receive Happiness from him ? And this was the End, which Christ and his Saints aimed at in their Religious Performances. Thus *Abraham obeyed God, because he looked for a City which hath foundations, whose builder and maker is God, Heb. xi. 10. Moses also chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; because he had respect to the recompence of*
the

the reward, Heb. xi. 25, 26. And Jesus himself the author and finisher of our faith, endured the cross for the joy that was set before him, Heb. xii. 2. And therefore we also may without scruple love God, and do the Duties of his Service unto this end, that we may be eternally happy in Heaven.

THE Sins opposite to the Love of God are these four. 1. *The Despising of God.* 2. *Indiscreet Zeal.* 3. *Lukewarmness.* 4. *Immoderate Love of the Creatures.*

1. *The Despising God,* is when we lightly esteem him, and desire not to enjoy him. And this must needs be a very great Sin, because the Motives to the contrary are so great and powerful: For God is so excellent in himself, and so kind to us, that he deserves to be loved and valued above all: And an high Respect for him is the main ground of Obedience to him. But when a Man despiseth God, he will never seek to please him, but be ready to transgress against him. And every act of Sin is against the Love of God. And if we continue in Sin with delight, there can be no love of God in our Hearts, but we prefer our own Lusts before him: And when we have no love to God, we cannot do any thing acceptable to him, nor can we reasonably hope for a Blessing from him. For *them that honour me* (saith the Lord) *I will honour; and they that despise me shall be lightly esteemed,* 1 Sam. ii. 30.

2. *Indiscreet Zeal,* is when we are earnest to promote God's Glory in a wrong way. So the Jews had a zeal of God, but not according to knowledge, Rom. x. 2. And Saul in Zeal persecuted the

Church of Christ, *Phil. iii. 6.* But that Zeal which is not rightly regulated by God's Word, is neither safe nor innocent. If the Means which we use be evil, though we design to glorifie God by them, yet that end will not sanctifie such Means. *For no evil must be done that good may come, Rom. iii. 8.* Neither is God honoured, when any Sin is committed for his sake. But if our Zeal makes us transgress any Command of God's, it is criminal, and will not excuse us from guilt. For no pretence of Zeal for God's Glory will justifie an evil Action. But the more earnest we are in a way that is not good, the greater is our Sin: And therefore we must be careful that our Zeal for God be kept within due bounds: And when we are zealous for one Duty, we must take heed that we do not transgress another.

3. *Lukewarmness* is when we are careless and indifferent in God's Service, and unsettled in it. If our affection towards God be faint and heartless, it is of small account with him: And when we do the work of God negligently, and are little concerned about it, our Service is no way acceptable to him. Will any Man regard the kindness which we profess to him, when we are backward to do any thing for him, and plainly declare by our Deeds, that we do not much value his Favour? And can we imagine that God will approve of us, if we take no care to approve ourselves unto him? When the Church of *Laodicea* was grown lukewarm, and neither cold nor hot, Christ threatned that he would spue them out of his mouth, that is, cast them off from having any fellowship with him, *Rev. iii. 16.* For a lukewarm Temper
I in

Boo

in R
thofe4.
prefe

God

our t

ourfe

God

felve

And

an E

fully

their

Work

Or

above

Love

love

serve

Hear

✿

✿

✿

✿

✿

✿

✿

✿

✿

Parts

in Religion is abominable to God, and he hateth those that do his work negligently.

4. *Immoderate Love of the Creatures* is when we prefer our own Desires and worldly Interest before God; and had rather offend him, than prejudice our temporal Advantage. We may indeed love ourselves and earthly Blessings in subordination to God. For 'tis a natural Principle to love ourselves, and to desire our own good and welfare. And earthly Blessings being promised by God as an Encouragement in well-doing, may be lawfully loved and valued in a degree answerable to their worth. But if we love any thing in the World which is sinful, we cannot love God: Or if we love any thing that is in itself good, above God, or equally with him, then is our Love inordinate and sinful. For whatsoever we love more than God, we make an Idol of it, and serve and worship it with the Affections of our Heart.



C H A P. VII.

Of R E P E N T A N C E.

 **T**HE Sixth special Duty to God is *Repentance*: Which is such a Sense of Sin, as moves us to humble ourselves for it, and resolve to forsake it, and turn unto Righteousness. The Parts of Repentance are these four

D 3

I. *The*

I. *The Sense of Sin.*

II. *Humiliation for Sin.*

III. *A Resolution to forsake Sin.*

IV. *Conversion from Sin unto Righteousness.*

I. The first Part of Repentance is, *The Sense of Sin*, Which is a clear Conviction of the odiousness and danger of it. And when we see and consider how odious Sin is to God, and how vile it makes us in his Sight, and what Misery it will bring upon us without Repentance, we cannot but be convinced of the Necessity to forsake it in order to obtain Mercy. And if we are convinced that there is no hope of Mercy, unless we forsake Sin, we shall then begin to loath it and be willing to leave it. For when we feel the Burden of our Sins, and discern our own Misery, we shall then be cast down in the Sense of our own Vileness and Wretchedness, and sue earnestly for Mercy.

II. The second Part of Repentance is *Humiliation for Sin*. This consisteth of *Confession of Sin*, and *Contrition for it*.

Confession of Sin is an humble and impartial Acknowledgment of our Sins in Prayer to God. And we are to confess the particular Sins whereof we are guilty, with the Aggravations of them. And our secret Faults we ought in general terms to acknowledge and beg pardon for them. And the more plainly we deal with God herein, the more mercifully will he deal with us. For if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,
1 Joh.

1 Joh. i. 9. But if we endeavour to excuse and lessen our Faults, God will not Pardon them, but remember them against us. For *he that covereth his sins shall not prosper : but whoso confesseth and forsaketh them, shall have mercy,* Prov. xxviii. 13.

Contrition for Sin is an hearty Sorrow arising from our love to God, because we have offended and dishonoured him. Though the fear of Punishment, which we have deserved by sinning, be a sufficient cause of Sorrow : yet if we are sorry only in respect of that, such Sorrow hath no promise of Mercy belonging to it. But the true penitential Sorrow for Sin is, when we are heartily grieved because we have displeased and offended God, though we were not liable to any Punishment. And this is that godly sorrow, which worketh repentance unto salvation not to be repented of, 2 Cor. vii. 10. And the greater our Sorrow and Humiliation for Sin is, if it doth not cause us to despair of Mercy, the more effectual will it be to procure favour from God, and the more likely to make us loath and forsake our Sins. For if we are heartily sorry for our Sins, we shall hate and detest them, and resolve to forsake them.

III. The third Part of Repentance is, *A Resolution to forsake Sin.* When we have humbled ourselves before God for our Sins, we must resolve to amend all that we have done amiss. And though we ought not to make any Vow that we will live wholly without Sin, because that is out of our power ; yet in all voluntary and deliberate Actions we must resolve never to transgress again. And if we cannot by all our care and diligence prevent some Sins of Infirmary ; yet we must re-

olve to withdraw all degrees of Affection from these as well as from others, and to lead a new Life for the future. And when we have thus resolved to amend our Ways, we must be careful to perform our Resolution : For if we do not actually turn from our Sins, and do good Works, when opportunity is offered, our Resolution is not sincere, nor will it avail us for Pardon.

IV. The fourth Part of Repentance is, *Conversion from Sin unto Righteousness*. This is the chief Part of Repentance, to which the former are but Preparatives, and without which they profit nothing. For Repentance properly is an entire change of Heart and Life, when we turn from our evil Ways and obey the Will of God in future. Though Contrition for Sin, and a sincere Resolution to amend be a good beginning ; yet if Reformation of Life doth not follow, they are vain, and of no account with God. For God will not accept our sorrow for Sin, and our desire and purpose to amend, if we do not actually reform our Ways and walk in newness of Life. But we must really cleanse ourselves from Sin, and practise Holiness in the fear of God, in order to obtain Pardon and Mercy from him. And nothing can fully satisfy us that we have truly repented of our Sins, but that we have left them, and do lead a new Life, and bring forth fruits meet for repentance. And therefore we must not only cease to do evil, but learn to do well ; and when we have left the Service of Sin, we must become the Servants of Righteousness.

AND if true Repentance consisteth in turning from Sin unto Righteousness, and in leading a new Life, then it may be justly questioned whether

ther *Death-bed Repentance* be sufficient to qualifie us for Salvation. When a Man hath led a vicious wicked Life, and never repented till Sicknes comes upon him, how is he capable of turning from his Sins, and leading a good Life, which are the chief Parts of Repentance? If Repentance were only an inward Sorrow for Sin, and a Resolution to forsake it, and to become holy, it might be quickly performed. But true Repentance is a real Conversion from Sin unto Holiness, and recovering from a bad State to a good. And how can dying Sinners on a sudden amend all that they have done amiss, and from vile wicked Men become virtuous and holy? And what Ground can they have to expect pardon and mercy for a little Grief and Remorse at their Death, without Amendment and Holiness? For the Gospel requires holiness and obedience to the Commands of God, as the Condition of Salvation, *Heb. xii. 14. Mat. xix. 17.* And there is no reason to think that God will abate of the Terms of the Gospel, and be more merciful, than he hath there promised to be.

BUT if Death-bed Repentance were sufficient to dispose and fit us for Salvation, then there would be no need of Holiness, Obedience, and good Life, but we may be saved without them; which is directly contrary to the Tenour of the Gospel. For that Repentance to which Mercy is promised in the Gospel is not bare Sorrow for Sin and a Purpose to forsake it, but the actual turning from Sin unto Holiness, and the bringing forth the Fruits of Amendment in our Lives. Though we may and ought to renew our Repentance, and to quicken our Graces, when Death draws near: yet it is too late then to begin a
new

new Life. For how is it possible for Men in a few dying minutes to mortifie all their Lusts and Corruptions, and to cast off all the Habits of Sin, and to acquire those holy Dispositions and Affections, which are necessary to make them meet for Heaven? Certainly it will require some time and labour to cleanse ourselves from all the Pollutions of Sin, to put on virtuous Habits, to walk in the Ways of God, and to abound in good Works to his Glory: And yet all these things are necessary to prepare and qualifie us for heavenly Happiness. And therefore if Men continue so long in their Sins, that they are cut off by Death before they have truly repented and amended their Ways, there is little hope of Mercy for them.

AND if we delay the great Work of Repentance, 'tis uncertain whether we shall ever perform it. But though true Repentance be never too late; yet it may be too late for us to repent truly. For God who hath promised pardon to the Penitent, hath no where promised to afford us Time and Grace to repent in future. But if we neglect the present Opportunity of well-doing, we may not have the like offered us again: For every delay in this Business is a plain venturing of our Salvation; and while we are lingering in our Sins, we are in danger of perishing. For we are under the Curse; so long as we continue impenitent in our Sins. And we may perhaps prove final Impenitents, if we do not repent speedily, while time and means are allowed us. And if Men continue in wicked Ways, and never repent until the danger of Death affrights them, such late Repentance is hardly sufficient to dispose and qualifie them for Salvation. The utmost which they can do in
such

such a time of Languishing towards their Preparation for another World, is to confess their Sins with sorrow, to pray for pardon, and resolve to amend. But all this comes short of true Repentance to which Salvation is promised. For that Repentance consisteth chiefly in turning from Sin, and in leading a pious and virtuous Life according to the Will of God.

BUT if it be objected, "*That the Thief on the Cross was converted at the last gasp and obtained Mercy : And why may not wicked Men, who have continued in a sinful Course all their Life, be saved by their Sorrow and Repentance at their Death ?*" It is evident that his case and theirs differ much. The penitent Thief was a signal Confessor ; he professed our Lord *Jesus* to be the *Messias*, when he was in the lowest condition. And his Faith was the more illustrious, in that he confessed Christ before the *Jews*, when his own Disciples had forsaken him. And if vile Men have dishonoured Christ all their days by wicked Works, and never repented till they come to die, what, are they to be compared with this famous Convert and great Confessor, who embraced Christ on the first opportunity, and publicly acknowledged and honoured him ! And besides, the case of the penitent Thief on the Cross is extraordinary : And consequently it ought not to be made a standing Rule : There is no other Example of the like nature in the whole Scripture. And from one Example to draw such a Doctrine as in effect destroys the Commands and Promises of the Gospel, by taking off the Necessity of Holiness and good Life, in order to obtain Salvation, is of very dangerous consequence.

AND

AND if it be urged, "*That when a Man does so sincerely resolve to amend and become holy, that he would certainly perform his good Resolution, if he lived, then God who knows his Heart, and foresees what the event would be, if he had longer time to live, will accept his real purpose of Amendment, as if the thing were done*". It doth not follow, when a Man resolves to amend, if his Resolution be sincere, that God will accept it instead of real Amendment. For God never accepts the Will for the Deed, but when we have no ability to do what we desire. But every Man while he lives and enjoys the Means and Opportunities of well-doing, hath power by Grace to reform his Ways, and to become really good and holy : And if he doth not then perform the work of Amendment, but delays it so long that he is not able to do it, he is the more to be blamed, and he hath no reason to think that God will accept his good Wishes and Desires as much as if he had truly repented. For it is not he that wishes to be good, or would be good if he lived, but he that is really good and holy at present, and walks in the light, is meet to be made partaker of the Inheritance of the Saints in light.

AND if it be further urged, "*That the asserting Death-bed Repentance to be invalid, limits God's Mercy, and is apt to drive Sinners to Despair, and so to hinder their Repentance*"; Yet this Assertion is no more severe than the Gospel itself : for that excludes impenitent Sinners out of Heaven, and threatens Damnation to every one that doth not truly repent and turn from his Sins and become holy. And when God hath plainly declared in the Gospel that he will not pardon and save Men without Amendment and Holiness ;
what

what a dangerous Arrogance must it be in any to go about to relax the Laws of God out of pretended Pity to dying Sinners, and to promise them Peace and Happiness upon lower terms than the Gospel allows?

AND as for the driving of Sinners to despair by asserting Death-bed Repentance to be ineffectual to Salvation, there is no danger of that to such as are in Health, and have Time and Means sufficient to amend and become holy. For there is nothing more powerful to persuade and urge them to repent betimes, than to lay before them the great danger of deferring their Repentance to the last. When Men are plainly told that there is an absolute Necessity for them here to cleanse themselves from Sin, and practise Holiness in order to be happy hereafter, what can be more effectual to excite and move them to break off their Sins by speedy Repentance, and to do all the good they can while they have time, that they may be assured of Mercy?

BUT if Men have lived in Sin all their Life, and never repented till they come to Die, their case is very sad, and they must be left to the extraordinary Mercy of God, which is not limited by stated Rules. But they have no clear title to any Promise of Mercy made in the Gospel. And what a wretched folly it is for Men to continue in wicked Ways so long as they could take any pleasure therein, and to trust to a Death-bed Repentance as their chief Reserve, when they can have no hope to be saved by it, unless God be pleased to abate the terms of the Gospel!

AND to this Duty of Repentance *Fasting* is very proper to be adjoined, as being an Exercise of it. For Fasting is a sign of Humiliation, and
an

an help to Devotion. And it was approved and practised by Christ himself and his Apostles and the Primitive Christians: And it is fit that we also should sometimes use it, as a Means to subdue the Flesh, and quicken our Piety and Devotion. And especially when we humble ourselves before God for our Sins, it is very seasonable to afflict our Bodies with Fasting, that thereby we may acknowledge our own Vileness, and execute some Revenge on ourselves for transgressing against God. And when we seek unto God by Prayer for any considerable Blessing, it is very requisite to joyn Fasting as an help to inflame our Zeal and Fervency in praying for that Blessing.



CHAP. VIII.

Of OBEDIENCE to GOD, with the Contraries to it.

THE Seventh special Duty to God, is Obedience to his Will. This is such an Approbation of his Laws, as makes us rightly conform our Hearts and Lives to them. There are two things in this Duty of Obedience to be considered. I. *The Acts of it.* II. *The Properties of it.*

T H E

THE Acts of Obedience to God are these two.

I. *The Approbation of God's Laws.*

II. *The Conformity of our Hearts and Lives to God's Laws*

THE first Act of Obedience to God is, *The Approbation of his Laws.* The Laws of God are so excellent and reasonable, that there is a Congruity between our well-being and the things enjoined. For all that God commands us to do is most fitting to be done, and most conducive to his Glory and our greatest Interest. And if we understand his Laws, we cannot but approve them as holy, and just, and good. And this Approbation of God's Laws is the Ground of true obedience to them. For if we are not convinced of the equity and reasonableness of those things, which God requires us to do, we shall not obey him out of choice and love. He that entertains any prejudice in his Mind against the Laws of God, and looks upon them as grievous, can never submit to them with joy and delight. And therefore we must endeavour to bring our Understanding to the obedience of God, and believe that whatsoever he commands us to do is most worthy in itself, and advantageous to us.

THE second Act of Obedience to God is, *The Conformity of our hearts and lives to his Laws.* The inward obedience of the Heart is the principal obedience, which God most of all affecteth. And if the Heart be purified and holy, God will pardon Frailties, and accept even the Desire for the Deed, in case there be no Possibility of doing the

the thing desired. For the Heart in God's Acceptation supplies the Want of external Power. But no Duty which we perform is good and acceptable to God, unless it be done with a pure Heart and ready Mind. And if the Heart be upright and whole towards God, it will bring forth Obedience in the outward Actions. And External Obedience as well as Internal is necessary to qualify us for Mercy and Happiness. For we must abstain from all kind of Evil which God hath forbidden, and run the way of his Commands with cheerfulness in order to be accepted with him. And our Obedience to him is the Means to approve all our Service to him, and to procure Favour from him. *For if we obey the voice of God, he will be our God and we shall be his people: And when we walk in the ways that he hath commanded us, then it shall be well unto us,* Jer. 7. 23.

BUT that our Obedience to God may be accepted of him and rewarded, it must be rightly qualified, and have all those Properties, which necessarily belong to it. Now the *Properties* of obedience to God are these five following.

First, *Our Obedience to God must be sincere.* The sincerity of our Obedience consisteth in doing the best we can for God, with a pure Heart out of regard to him and his Glory, and not for any base Designs. For we must do the Will of God in singleness of Heart, and endeavour to be holy within as well as without. And in all our actions must seek to please God more than ourselves, and to advance his Glory and not our own. And if we walk before God in Truth and with a perfect Heart, and do good Works, that we may

bring

bring Glory to him, then will he approve and reward our Obedience. But if we do the Duties which God requires in Hypocrisie and for wicked Ends, they cease to be good, and are turned into Sin. For an impure Heart, and an evil Intention pollute the best Actions, and make them vile in God's Sight.

Secondly, Our Obedience to God must be universal. The Law of God is the Rule of our Obedience: And we must walk according to this Rule, and not wilfully err from it. Though we frequently fail in performing that Obedience which is due to God, yet we must endeavour, as far as we are able, to obey his whole Will, and not neglect any of his Commands. And *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*, Jam. ii. 10. For God hath established the whole Law, and he requires Obedience to one Command, as well as to another. And if we do not observe to do all that he hath commanded us, we condemn his Authority, and do not obey him in any thing with an upright Heart: Neither will he regard our Obedience to some of his Precepts, if we continue in the wilful Breach of others. For 'tis not enough to forsake some Sins, and to perform some good Duties; but we must labour to walk in all the ways of Piety and Virtue, which God hath commanded.

Thirdly, Our Obedience to God must be cheerful. If we do not only chuse to do the Will of God, but take delight in doing it; this is the Beauty of Obedience, and maketh it acceptable to God. For God esteemeth the readiness of our Mind, and the fervency of our Affections to obey his Commands, more than the thing we do. And highly doth he approve us, when we serve him

with Gladness, and repute it as our Meat and Drink to do his Will. But if we complain of his Commands as hard and unequal, and account his Service a burden, nothing that we do is acceptable to him.

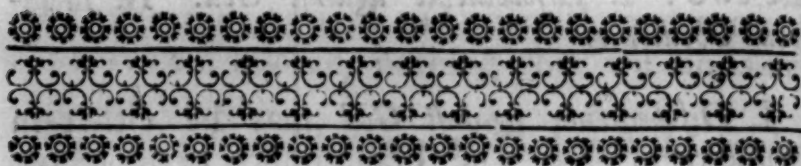
Fourthly, Our Obedience to God must be regular. There ought to be a due proportion observed in performing religious Duties, according to their Nature and Importance. The least Duty which God hath commanded must not be neglected: But yet we are bound by his Command to esteem and practise the greater before it. For Mercy and Judgment must be preferred before Sacrifice, Righteousness and Peace before Ceremonies. But if our Zeal about little things doth make us omit those of greater moment, it will not excuse us from Sin: For we transgress our Duty even in doing something that is good, when upon that account we neglect that which is much better. And therefore we must be careful to do all things in order, and must esteem the greatest Duties, and not neglect the least.

Fifthly, Our Obedience to God must be constant. The course of our Lives, and not an Action or two, shews what we are. If we are obedient to God only for a time, this will not denominate us upright and faithful in his Service. But we must persevere in well-doing, and endeavour, with the Psalmist, *to perform God's Statutes always even to the end*, Psal. cxix. 112. When we have once entered on an holy Course, we must proceed therein, and perfect the Work of our Sanctification. For God regardeth not those that obey him by Fits; nor will he continue his Favour towards us, unless we continue in obedience to him.

THE Sins opposite to the Duty of Obedience are two : I. *Disobedience against God.* II. *Idolatrous Obedience.*

I. *Disobedience against God* may be either in whole or in part. The Transgression of the whole Law of God is so monstrous a Guilt, that all who acknowledge God's Authority, profess their Detestation of it. But if we observe some Commands of God, and wilfully transgress others, our Obedience is of no account with him : For no Duty that we do is good and acceptable to God, unless we have respect to all his Commands. Piety without Righteousness and Sobriety, and these without that are vile and abominable in the sight of God. When the Jews performed that very Service to God which he required, yet he loathed and abhorred it, because they were guilty of Oppression and Cruelty, *Isai. i. 10, to ver. 16.* For if a Man continues in the wilful breach of any Duty, this turns all the Good he doth into Evil.

II. *Idolatrous Obedience*, is when we obey the Creature rather than God. For *to whom we yield ourselves servants to obey, his servants we are to whom we obey, Rom. vi. 16.* And if we obey any Creature in such things as God hath expressly forbidden, we set up that Creature for our God : So when Man requires us to do one thing, and God commands the contrary, if then we obey the unlawful Command of Man, hereby we prefer and honour Man above God, which is no small Offence in the sight of God.



C H A P. IX.

Of Patience ; Of Impatience, Temerity and Stupidity.

THE Eighth special Duty to God is *Patience*. This is such an Approbation of God's Disposals towards us, as may excite us to submit quietly to his Will under Afflictions, and to render him Thanks for them, and grow better by them. The Parts of Patience are these four:

- I. *The Approbation of God's Disposals.*
- II. *Submission to God's Will under Afflictions.*
- III. *Thankfulness to God for Corrections.*
- IV. *The growing better by Afflictions.*

I. The first Part of Patience is, *The Approbation of God's Disposals*. The acknowledging of God's Dispensations to be reasonable in themselves, and best for us, is necessary to move us to submit quietly to his Will under them. He that looks upon God's Disposals as hard and unequal, will be apt rather to murmur against them, than to suffer them willingly and chearfully. But he that acknowledgeth God's Wisdom and Goodness in all his Chastisements, and esteemeth them

conducibile

conducibile to his Well-being, will be ready to endure them with Patience.

AND if we believe that God knoweth what is best for us, and is most able and willing to dispose and order all things to our good, we cannot doubt but that those Afflictions, which he sendeth on us, are fitting for us. For God who cannot err, and is unwilling to hurt us, always chuseth for us the safest Condition. And if he sometimes mixeth Afflictions with our Enjoyments, we may be sure that he designeth thereby to do us some greater good. For Afflictions, though grievous to be born, yet are in some sense Blessings; and it would go very ill with us, if we should always be without them: Our Nature is so much corrupted, and so easie to be wrought upon by Temptations, that we stand in as much or more need of Chastisements to humble us and to drive us from Sin, as of Blessings to comfort us and encourage us to Goodness. And our heavenly Father knowing better than ourselves of what we stand in need, and what will tend most to our Good, assigneth us a Condition answerable to our Wants: And sure then 'tis very reasonable that we should quietly resign ourselves to his Disposal. For 'tis much more for our Advantage, that God should chuse our Condition for us, than we for ourselves. We are ignorant and foolish, and often desire those things that would undo us if we had them. But God is infinitely wise, and understandeth what will hurt us, and what will conduce to our Benefit. And in his Wisdom and Goodness he with-holds some things from us, which we judge best, that we may not be drawn into Sin by them. And sometimes he sendeth Afflictions on us, because

he knoweth them to be beneficial to us. For it is good for us to be afflicted, that we may learn God's statutes, Psal. cxix. 71. But if we should always enjoy Prosperity, we may perhaps be overcome of Temptations, and fall into Snares and many foolish and hurtful Lusts. But God, who knoweth all things, oversees and over-rules us, and in very Faithfulness afflicteth us, that we not surfeit of too much Prosperity. And if we could but see the Reasons why God layeth Crosses on us, we should think it most reasonable to submit to his Will, and rest satisfied with his Choices for us.

II. THE second Part of Patience is, *Submission to God's Will under Afflictions*. Afflictions will not work for our spiritual Benefit, unless it be God's Will that we should suffer them, and unless we also submit quietly to his Will under them. If we procure Afflictions to ourselves, we do not then suffer the Will of God, but we make ourselves miserable by our own Folly. But when we have used all good Means, and cannot thereby be freed from Afflictions, we may be sure that it is God's Will we should suffer them. And then we ought to suffer what he would have us, not by constraint, but willingly; not grudgingly, but with a ready Mind: For when we suffer, we must not struggle with God, nor make any reply against him; but take all things kindly at his Hands, desiring that his Will may be done, rather than our own.

NAY we must not only be willing to suffer those Afflictions, which God layeth on us: But we ought to be chearful under them, and rejoice with spiritual Joy, because they work for our Good. For we ought to count it all joy, when we fall into divers temptations, Jam. i. 2.

AND

• A
patie
come
are b
hurt
may
us, a
forc
we f
sent

II
ness
them
and
respe
us by
a fav
to r
And
Righ
for
Nar
suffe
Am
him
Ang
to c
to r
bro
'tis
that
ctio
in a
wit

• AND we are bound to be thus chearful and patient under Afflictions, not only when they come immediately from God, but also when they are brought upon us by Men. For Men cannot hurt us without God's Permission. And God may use them as Instruments to chasten or try us, as well as do it by his own Hand: And therefore when we suffer any Affliction from Men, we should endure it patiently as from God, who sent it on us by them.

III. The third Part of Patience is, *Thankfulness to God for Corrections*. Though Afflictions in themselves are evil, and grievous to be born, and so are no matter of Thanksgiving; yet in respect of that Benefit, which God designs to do us by them, we ought to be thankful to him. 'Tis a favour that God looks after us, and endeavours to reform or try us, though by severe means. And if he permits us to be persecuted for Righteousness-sake, we have cause to praise him for that he counts us worthy to suffer for his Name, and is pleased to increase our Reward by suffering for his sake. If he chastens us for our Amendment, we are bound to be thankful to him for that he doth not consume us in his Anger, as we have deserved, nor gives us over to our own Lusts, but takes care by Afflictions to reform us: For when we are going in the broad way of Sin, which leadeth to Death, 'tis an evident Token of God's Love towards us, that he stops our way with the Thorns of Affliction to deter us from going on. And therefore in all reason we ought not only to suffer his Will with patience, but to render him Thanks for that

he labours by some light Affliction to preserve us from the greatest Evils, Sin and Perdition.

IV. The fourth Part of Patience is, *The growing better by Afflictions.* The main End of God's correcting us, is to subdue our Sins, and to bring us to Amendment : And our main Care and Endeavour should be, when we are afflicted, to forsake our Sins and reform our Lives : For Afflictions will do us no good, nor further our Salvation, unless we are made Good by them. But if we unburden ourselves of our Sins, when we are pressed with the burden of Afflictions, then will our Afflictions seem light, and turn to our profit. *For no adversity can hurt us, if iniquity doth not reign in us.* But as Sin is the Cause that moveth God to chasten us ; so if we forsake our Sins, and become Holy, we have then sure Ground to conclude, that we are in favour with God, and that our Afflictions are Tokens of his Love for our Good. But when God correcteth us, if we are not moved thereby to amend our Ways, we shall turn those Afflictions, which he sent in Love, into Punishments of Anger. 'Tis a great sign of a reprobate Mind to grow more hardened in Sin, and stubborn against God under Afflictions. And there is little probability of that Man's Amendment, who is no way reclaimed when God's Hand is heavy upon him ; but murmurs in his Troubles, and follows his old Sins, as soon as he is able : And therefore when God afflicteth us, let us humble ourselves under his Hand, and reform our Lives, that our Afflictions, though grievous at present, may prove Mercies in the issue.

THE

TH
are th
III. S

I. A
again
Injury
grow
his W
respe
call h
Deal
love a
will n
videnc
if they
we fr
cense
probab
calm
to foll
Proph
beards
But w
God ?

AN
ful to
ourselv
Burden
more
than t
storm
rage t
Calam
for our

THE Sins contrary to the Duty of Patience are these three : I. *Impatience.* II. *Temerity.* III. *Stupidity.*

I. *Impatience*, is when we repine and murmur against God for afflicting us, as if he did us an Injury. And if we charge God foolishly, and grow impatient under his Corrections, we resist his Will, and rise up against him, and in some respect we set ourselves above him, in that we call him to our Barr to give an account of his Dealings. And can we think that God, who in love afflicteth us on purpose to make us better, will not be much offended, if we revile his Providence, and find fault with his Dispensations, as if they were unjust and unreasonable? For when we fret and murmur against God, this will incense his Wrath against us, and move him, in all probability, either to lay on greater Stripes to calm us, or (which is more dreadful) to leave us to follow our own Ways. *Woe unto him (saith the Prophet) that striveth with his Maker. Let the potshards strive with the potshards of the earth, Isai. xlv. 9.* But what are we, that we should reply against God?

AND this Sin of Impatience is not only hateful to God, but also very uneasie and painful to ourselves. For Impatience in itself is a grievous Burden, and availeth nothing, but makes us the more miserable, and sometimes troubles us more than the Afflictions which we suffer. If we storm and struggle in our Miseries, we do but enrage them, and perhaps we shall draw that Calamity upon ourselves, which was not designed for our Portion.

II. *Temerity,*

II. *Temerity*, is when we bring Affliction on ourselves, which we may avoid. Though we ought to bear those Afflictions with patience, which God layeth on us ; yet we ought not to make ourselves miserable by our own Wilfulness or Improvidence : But we must be careful to use all lawful Means to prevent or remove Afflictions. And if we neglect the Means which God hath appointed, we condemn his Ordinance, and are the Cause of our Miseries : And 'tis a great Folly, as well as Sin, to thrust ourselves into real Dangers, and to draw Afflictions upon ourselves, when we may lawfully escape them. For hereby we tempt God, and wrong ourselves, and we do not submit to God's Will, but rather we do our own, and that against God's express Command, and against the very Dictates of Nature. But when we cannot by lawful Means avoid Afflictions, we must not endeavour to free ourselves by any evil way. For if we commit any Sin to escape some temporal Calamity, we make ourselves liable to the Wrath of God, and bring ourselves into danger of eternal Ruin ; which are far greater Evils, than those which we endeavour to avoid.

III. *Stupidity*, is when we strive to be insensible of our Afflictions, as if it were sinful to be grieved and troubled for any thing. But surely while we are liable to Sufferings, we must needs be sensible of them, and we cannot but be grieved for them. And the Saints of God have been affected with Grief in their Afflictions. So patient *Job*, who submitted himself to the Will of God, and blessed his holy Name when he sustained

sub
So
wa
Go
grie
Psa
cam
Sins
muc
Pass
unto
the
And
more
must
Caus

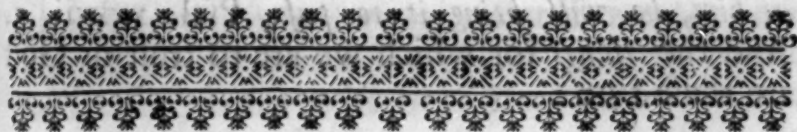


Of

As
T
V

As Go
most al
alone m
For Tr
Worship

sustained great Damage, yet discovered much Sorrow in his Troubles. And holy *David*, who was dumb, and opened not his Mouth against God when he was afflicted, was yet much grieved, and went mourning all the Day long, *Psal. xxxiv. 6, 8.* Nay, our Saviour himself, who came into the World on purpose to suffer for our Sins, was always sensible of his Pains; and so much was he startled at the approach of his Passion, that his soul was exceeding sorrowful, even unto death, *Matt. xxvi. 38.* For no chastening for the present is joyous, but grievous, *Heb. xii. 11.* And if we are grieved in our Troubles, 'tis no more than Nature requires. But yet our Grief must be sober and moderate, and not exceed the Cause of it.



C H A P. X.

*Of TRUST in GOD, with the SINS
opposite to it.*

THE Ninth special Duty to God, is *Trust*: Which is the depending and relying on him in every Condition without sollicitous Cares and Fears. As God only is the Fountain of all good things, most able and willing to help and bless us, so he alone must be made our Refuge and Confidence. For Trust is one of the highest Acts of Divine Worship, and due only to God; because he alone

is

is All-sufficient, and of infinite Power and Goodness, and without his Blessing nothing can profit us.

BUT before we can have any Right to rest on God for the Blessings which he hath promised, we must become such as truly love and obey him, and use the Means which he requires to obtain them. And when we are obedient to God, and have by honest Labour and Industry done our part, we must depend wholly on him, and resign the Issue of our Endeavours into his Hands without any solicitous Thoughts. And if we place all our Confidence in God, we may be sure that he will take care of us, and dispose and order all things unto our good : For God will never fail to provide for those that rightly depend on him. But if we commit our way unto the Lord, and trust in him, he will bring it to pass, Psal. xxxvii. 5. And the things for which we are to trust in God are these two :

I. *Deliverance from Evil things.*

II. *The Granting of Good things.*

I. *First, We are to trust in God for Deliverance from Evil things :* And those are either *Spiritual* or *Temporal*.

Spiritual Evils, are Sin and the Temptations to it. And from these we must rest on God that he will deliver us, if we pray for his Assistance, and endeavour to overcome Temptations : For the Lord knoweth how to deliver the godly out of temptations, 2 Pet. ii. 9. And Christ who hath suffered, being tempted, is able also to succour them that are tempted, Heb. ii. 18. And if God permitteth Temptations to continue on us for a time ; yet his

his Grace will be sufficient for us, and he will set forth his Power in our Weakness, 2 Cor. xii. 9. For God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it, 1 Cor. x. 13.

Temporal Evils, are all outward Dangers and Afflictions. And from these also we are to rest on God for *Deliverance*, provided that we walk in his Ways, and use the Means which he hath prescribed: For God hath promised to support the Righteous in Trouble, and in due time to deliver them. *The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand,* Psal. xxxvii. 23, 24. And God will not fail to perform what he hath promised, when he sees fit. But if we continue faithful in his Service, and are diligent to use the lawful Means to be freed from Affliction, and then depend on God for the removal of it, he will surely strengthen and comfort us under it, and in due season deliver us from it.

BUT if our honest Endeavours prove ineffectual to remove Afflictions, we must then rest chearfully on God for strength to bear them, and not seek to deliver ourselves from them by any evil way: For wicked Means can never tend to the good of those that use them. And therefore though we must not neglect the Means, yet we must be careful that we use none but those that are lawful.

AND when we have done our Duty, in order to be delivered from temporal Dangers and Afflictions, we must trust in God for the Success, and leave it wholly to his disposal. For all our
Cares

Cares and Labours can prevail nothing, unless God gives a Blessing to them, and disposeth and ordereth things to our good. And he knoweth what is most convenient for us, and is willing to chuse for us the fittest Condition. And therefore we ought to depend firmly on God when we are in Affliction, and wait with patience till he thinks fit to deliver us from it; and then we may be assured that it will work for our benefit.

II. Secondly, *We are to trust in God that he will grant us Good things*: And these are either *Spiritual* or *Temporal*.

Spiritual good things are Grace and the Means thereof, which may enable us to practise Holiness in the fear of God. And for these Mercies we are to depend on God, provided that we pray for them, and are careful to obtain them. And if we sue unto God for Assistance, and diligently improve the Grace which we have already received, God will not fail to assist us, but by degrees *make us perfect in every good work to do his will*, Heb. xiii. 21. For *whosoever hath, to him shall be given*; that is, he that hath a Talent of Grace, and made good use thereof, shall receive more, Luke viii. 18. And therefore there is no cause to complain of Inability to perform our Duty. But whatsoever God commands us to do, as necessary to Salvation, he is ready to give us Grace sufficient to enable us to do, if we will but seek it from him, and depend on him for it.

Temporal good things are the Necessaries and Comforts of this Life. And for these Blessings we are to depend on God without distrustful Thoughts: For God hath promised to give us these kind of Blessings in such a measure as he

fees

fees
any
first
earth
And
this
give
for u
son n
we h
provi

B
God
obey
obta
plea
indif
be h
our
mad
But
walk
to h
of e
we

A
bour
sings
from
best
Care
our
And
cann
wan
with

sees fit for us. *They that seek the Lord shall not want any thing that is good, Psal. xxxiv. 10. But if we first seek the kingdom of God and his righteousness, earthly blessings shall be added to us, Matt. vi. 33.* And if God hath promised to provide for us in this World, we need not doubt but that he will give us all temporal Blessings, which are good for us. And therefore we have sufficient reason not only to be content with such things as we have at present, but also to rely on God to provide for us in future.

BUT before we can have right to depend on God for temporal Blessings, we must love and obey him; and endeavour by lawful Means to obtain those Blessings. Though God at his pleasure scattereth the Enjoyments of this World indifferently on the Just and Unjust; yet we must be his Children, before we can rely on him as our Father to provide for us: For God hath made no promise to bless and prosper the Wicked. But we must turn from our Sins unto God, and walk in his Ways, before we can have any ground to hope that he will give us a competent Portion of earthly Blessings, and sanctifie to our use what we have.

AND we must also endeavour by honest Labour and Industry to obtain those temporal Blessings which we want, if we expect to have them from God: For though God might, if he pleased, bestow these Blessings on us without any of our Care and Pains, yet in his Wisdom he hath made our Endeavours subservient to his Providence. And they that will not labour, when they are able, cannot blame Providence, but themselves, if they want even Necessaries. For we are commanded *with quietness to work and to eat our own bread,*
2 Thess.

2 Theff. iii. 12. And we must not so depend on Providence as to neglect the Means, and grow idle and careless, expecting to have Provision brought us in by Miracles. For prudential Care and Industry is a necessary part of our Duty; and we must use the lawful Means to obtain temporal Blessings, before we can have any firm ground to rely on God for them.

AND when we have used the lawful Means to acquire temporal Blessings, we must depend on God for them, and commit the Success of our Endeavours to his Providence. For without God's Blessing we can neither obtain what we want, nor enjoy what we have. But it is God that maketh the Means which we use effectual, and giveth us the Blessings which we labour to obtain. And 'tis most probable that he will frustrate our Designs, and disappoint our Hopes, if we distrust his Providence, and perplex ourselves about future Events.

BUT the best way to be secured of Necessaries in future, is to use our Endeavour with diligence, and then to cast all our Care upon God, and to put our whole Trust and Confidence in him: For God that hath given us a Sufficiency at present, is as able and willing to provide for us in future. Who hath hitherto sustained us, and nourished us, and cloathed us? Hath not God by his special Care and wise Providence? And why then should we doubt of his continuing the like Favour and Kindness towards us? Hath not God given us without our Care greater Blessings than those which we trouble ourselves about; and shall we think that he will deny us these lesser things, when we seek them from him? The Life is more than Meat, and the Body than

*

Raiment;

Raiment
by the
we th
saries
riour
and cl
Labou
for us,
(saith
not, ne
your he
better t
ment?
they toi
you, the
like one
grafs of
cast into
O ye of

THESE
these r
of God

I. D
from h
the th
us. T
casteth
having
him, a
to do i
he is ab
he know
nite Wi
in effect
Vo

Raiment : But our Life and Body are preserved by the Power and Goodness of God, and shall we then doubt that he will not afford us Necessaries for both ? Nay, if God takes care of inferior Creatures, and feeds the Fowls of the Air, and cloaths the Flowers, without their Care and Labour, shall we think that he will not provide for us, who are more excellent Beings ? *Behold, (saith our Saviour) the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are not ye much better than they ? And why take ye thought for Raiment ? Consider the lillies of the field how they grow ; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore if God so cloath the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little Faith ? Mat. vi. 26, 28, 29, 30.*

THE Sins opposite to the Duty of Trust, are these three. I. *Distrusting of God.* II. *Tempting of God.* III. *Confidence in the Creatures.*

I. *Distrusting of God*, is when we despair of help from him, and are so careful and solicitous about the things of the World, as if he took no care of us. This Sin is of that heinous Nature, that it casteth many vile Aspersions upon God. For God having promised to provide for those that serve him, and trust in him, he must needs be willing to do it, because he is Good and Faithful ; and he is able to do it, because he is Almighty ; and he knoweth how to do it, because he is of Infinite Wisdom. But he that distrusteth God, doth in effect make him false of his Word, and con-

cludeth in his Heart, either that he knoweth not his Condition, or that he is unable or unwilling to help and bless him. For if a Man did not suspect God's Ability or Willingness to provide for him, he would not disquiet himself with carking Cares and distrustful Thoughts.

AND Distrust is no less hurtful to ourselves, than dishonourable to God. For if we disturb ourselves with vexatious Cares, and distrust Providence, we must needs bring on ourselves many needless Troubles. 'Tis not in our Power to provide for our Welfare: But after all our anxious Cares and Contrivances, innumerable Accidents may happen to cross our Aims. The utmost that we can do to gain the Blessings which we desire, is but to use the Means. And when we have done that, 'tis a great Folly to trouble ourselves about the Success of things, which is beyond our reach.

II. *Tempting of God*, is when we rely on him for any Blessing against his Word, and contrary to the Nature of his Promises. Thus if we expose ourselves to any unnecessary Dangers, or take no care to prevent or remove Afflictions, and yet expect that God should preserve or deliver us from them, hereby we tempt and provoke him. And if we desire and hope that God will give us spiritual or temporal Blessings without using the Means to obtain them, we tempt his Majesty, and presume upon his Favour, where we have no ground. And this Sin of tempting of God is a kind of mocking of him, and an endeavour to make him a Patron of our Sin and Folly. For if we rely on God for a Blessing in a way that is not good, we do in effect desire him

to bless us for sinning against him. And when we neglect our Duty, and yet hope for the Mercies, which God hath promised only on Condition that we do our Duty, we expect that the Nature of things should be changed and the Divine Promises altered. But, doubtless, God will not satisfy their vain Curiosity, who desire to make a needless Experiment of his Power and Goodness.

III. *Confidence in the Creatures*, is when we leave God, and trust in the Creatures for help. And 'tis no small Sin to rely on the Creatures more than on God. For on whatsoever we most rely, that we judge most able to help us. And if we forsake God, and rely on the Creatures, we esteem them more able and willing than him to help us. And thus if we make Gold our Hope, or trust in uncertain Riches, or depend on humane Power, we judge these things best able to protect and comfort us. And if we account the Creatures more able and willing than God to do us good, we repute them more excellent than him, and exalt them above him: Which is no less a Sin than Idolatry. And there is a Curse denounced against those that are guilty of it. *For cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord,* Jer. xvii. 5.

AND if it be so heinous a Sin to place our Confidence in those things, which we may lawfully use as means to support and comfort us; what a monstrous Crime must it needs be to sue to Satan for help, and to make him our chief Refuge? And of this are they guilty, who use Magick and Inchantments, and they who seek unto
F 2 them

them for recovery of Health or Goods, and they also who use any traditionary Charms, or any superstitious Observances to free themselves from Pains and Diseases. These are cursed Practices, and so detestable in God's sight, that he hath forbidden them, as the most horrible Abominations. *There shall not be found among you (saith the Lord by Moses) any one that useth divination, or an observer of times, or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer: For all that do these things are an abomination unto the Lord, Deut. xviii. 10, 11, 12. And the Soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I (saith the Lord) will set my Face against that Soul, and will cut him off from among his People, Lev. xx. 6.*



CHAP. XI.

Of PRAYER; and of its Kinds and Parts.

THE Tenth Special Duty to God is Prayer: This is an Honour and Service proper to God. For we ought to make our Prayers to none but to him, who understandeth all our Needs, and is able and willing to give us what Blessings we ask. But God only knoweth our Hearts and Desires: And he only hath Power to forgive us our Sins, and

and to give us all Graces and Blessings which we want : And therefore God only hath right to be honoured with religious Prayer.

AND as we are to pray unto God alone ; so we ought to present our Prayers unto him through Christ. For we can have no access to God, but by Christ, who hath satisfied for our Sins, and maketh Intercession for us. And *whatsoever we ask the Father in his Son's Name, he will give it us*, Joh. xvi. 23. For all Mercies are bestowed on us for Christ's sake, and through his Mediation : And therefore we must pray unto God in the Name of Christ, and rely on his Merits for acceptance.

THERE are three things in the Duty of Prayer to be considered. I. *The Kinds of Prayer*. II. *The Parts of Prayer*. III. *The Qualifications of Prayer*.

I. *The Kinds of Prayer* are two : *Publick* and *Private*. *Publick Prayer* is either that in the *Church*, or that in a *Family*.

Publick Prayer in the Church is when an Assembly joins in common Prayers and Praises unto the Glory of God. This is a principal Ordinance of God necessary to promote his Glory, and to propagate Religion, and preserve Union and Communion among the Faithful. And the joint Requests of many devout Hearts are most likely to prevail with God. And these publick Prayers we should constantly attend, and not depend wholly on our private Devotions. For besides the Offence of absenting from them without just cause, 'tis a strange Pride to imagine, that our single Prayers will be as prevalent with God, as the united Prayers of many Faithful.

Publick Prayer in a Family, is when the Members of it, with joint Hearts, offer the Sacrifice of Prayer, and Thanksgiving. And every Master of a Family is to take care that such Prayers be duly performed. For he ought, with *Joshua*, to endeavour that both he and his House doth serve the Lord, *Josh. xxiv. 15.* And that House where Prayer is duly made, is as a little Chapel, which God filleth with his Presence, and will replenish with his Blessings.

Private Prayer is that which we make in secret, by ourselves alone. And herein it is necessary that our Confession of Sins, Petitions and Thanksgivings, be more particular, than in Publick they ought to be. And this sort of Prayer must be constantly performed, and nothing will justify our omission of it. For even diligence in publick Prayer will not excuse our negligence in private; but both must be performed in season. Private Prayer is either *Solemn* or *Casual*.

Solemn Prayer in private, is that which is performed in the Closet as our ordinary Devotion, containing the substance of the several Parts of Prayer. And this Prayer is either *Mental* or *Vocal*.

Mental Prayer, is when we pour out our Souls before God without Words. For the Voice is not absolutely necessary in private Prayer. But God searcheth the Secrets of the Heart, and beholdeth the Thoughts: And the Speech of the Soul is acceptable to him, though the Tongue be silent. Thus the Prayer of *Moses*, when he spake not a Word, was a strong crying in the Ears of God, *Exod. xiv. 15.* So *Hannah* poured out her Soul before the Lord without uttering a Word; *For she spake in her heart; only her lips moved, but her voice was not heard, 1 Sam. i. 13, 15.*

Vocal

Vocal Prayer, is when we express the desires of our Hearts unto God in Words. For as the Voice must be always used in publick Prayers, that all may join in them; so in private also it is sometimes convenient and needful to utter our Requests in Words, not to inform God of our Desires, but to fix our Minds and quicken our Devotions. But we must be careful that we do not lift up our Voice on purpose to be heard by others: For that is Hypocrisie and Vain-glory, which must be carefully avoided.

THE second sort of private Prayer is *Casual*: Which is the Elevation of our Hearts unto God in short *Ejaculations* upon some sudden occasion. And herein it is not necessary that we should use our Voice, or express our Requests in a long continued Speech: But it is sufficient that we dart our fervent Desires unto the Throne of Grace in short Petitions for a Blessing on our present Labours, or for Protection against Dangers and Temptations, as the occasion requires. And this we may do in all Companies without discovery, and in the midst of our ordinary Employments without hindering of them.

II. THE Parts of Prayer are these five. I. *Confession*. II. *Precation*. III. *Deprecation*. IV. *Intercession*. V. *Thanksgiving*.

I. THE first Part of Prayer is *Confession*, which is an humble acknowledgment of our Sins to God: And this is either *General* or *Particular*.

THE *General Confession*, is when we acknowledge that we are by Nature sinful, and have actual transgressed the Laws of God, and justly deserve Wrath and Indignation. And this Con-

feſſion is always needful to be uſed in our ſolemn Prayers.

THE *Particular Confefſion*, is when we acknowledge the ſeveral Acts and Degrees of our Sins. And this belongs to private Prayer : For therein we are to confeſs thoſe particular Sins which we have committed, and the Aggravations of them, and eſpecially our darling and boſom Sins, and thoſe groſs ones which burden our Conſcience. And when we confeſs our Sins, we muſt be heartily grieved for them : For Confefſion of Sins ſerveth not to inform God, but to make us humble and contrite for them, and to bring us into an hatred of them. And unleſs we hate our Sins, and are ſorry for them, our Confefſion of them is but a kind of mocking of God, and will rather incenſe his Wrath againſt us, than avail us for pardon. *But whoſo confeſſeth and forſaketh his ſins ſhall have mercy*, Prov. xxviii. 13.

II. THE ſecond Part of Prayer is *Precation* : Which is the praying for all Bleſſings which we want; And theſe are either *Spiritual* or *Temporal*.

Spiritual Bleſſings, which we are to aſk of God in Prayer, are Pardon of Sins, Grace and Aſſiſtance to enable us to mortifie our Sins and pra-ctiſe Holineſs, and all the ſeveral Virtues which are neceſſary to Salvation, eſpecially thoſe which we moſt want. And in our Petitions for theſe ſpiritual Bleſſings we muſt be importunate with God, and not give over praying till we have obtained our Requeſt. But then we muſt be careful to do what is required of us, in order to have our Requeſt granted, that is, we muſt purge ourſelves from Sin, and purify our Hearts, and make good uſe of the Means of Grace.

Tem-

Temporal Blessings, which we are to ask of God in Prayer, are all those good things, which are necessary to our support and comfort in this Life : For we have need of those Blessings while we live here. And we may desire and pray for a sufficiency of them, provided that we submit to God's Wisdom and Will. For God hath promised, that if *we first seek his kingdom and righteousness*, he will afford us such a measure of temporal Blessings, as he sees fit for us, *Matt. vi. 33.* But we have no Commission to pray for abundance, that is, more than is in itself sufficient for our Condition.

III. THE third Part of Prayer is *Deprecation* : Which is the praying against Evil : And Evil is two-fold, either of *Sin*, or *Punishment*.

The Evil of Sin is the greatest Evil, against which we must be most fervent in praying : And it concerns us to be very earnest with God to preserve us from it. And especially we should pray against those particular Sins, to which we are most prone, and against those dangerous Temptations, which are most likely to ensnare us. And when we have intreated God to keep us from Sin, we must labour by his Grace to avoid it, and carefully abstain from all Occasions that lead to it.

The Evil of Punishment, against which we are to pray, is either *Spiritual* or *Temporal*. *Spiritual Punishment* is the withdrawing God's Grace from a Man, and the leaving him to follow his own Heart's Lusts. And against this we cannot be too earnest and importunate in praying. *Temporal Punishment* is any outward Affliction : And against this also we may pray, and intreat God to mitigate

gate or remove it. But in praying for deliverance from temporal Affliction, we must resign ourselves to God's Disposal, who best knows what is fit for us: For sometimes it may be better for us that the Affliction be continued on us than removed.

IV. THE fourth Part of Prayer is *Intercession*: Which is the praying for others. And in general we are to pray for all Mankind, even for those which are out of the Church, that they may be delivered from the power of Darkness, and translated into the Kingdom of Christ. And in a special manner we must intercede for the universal Church of Christ, and for every part thereof, but above all for the peace and welfare of our own Church. And in our own Church we are to pray principally for our Governours, that we may lead a quiet and peaceable Life in all godliness and honesty. We are also to pray for those to whom we are nearly related, as Parents, Children, and all that have done us any considerable Good. And we must likewise intercede for those that are in Error, and for all that groan under the burden of Sin or Affliction. And we must not neglect to pray for those that hate us, and have done us Evil, as our Saviour requires, *Matt. v. 44.* And among these several Sorts of Men we may pray for any particular Person by Name, as occasion is offered.

INTERCESSION for others, is a special Part of that spiritual Charity, which we owe them: And without this our Love to others must needs be cold and heartless. For he that refuseth to pray for others, doth not truly love them, nor endeavour to profit them in the best things.

But

But if we are diligent in praying for others, we shew the sincerity of our Love towards them; and hereby we may do them much good; at least our Prayer shall not return empty into our own Bosom: But so much the sooner shall we be heard for ourselves, by how much the more fervent we are in praying for others.

V. THE fifth Part of Prayer is *Thanksgiving*: Which is the acknowledging of God's Goodness in all his Blessings, and the praising him for them. And the Blessings for which we are to be thankful are *Spiritual* or *Temporal*.

Spiritual Blessings are those which pertain to Godliness and Salvation, as the Forming us after the Image of God; the giving of Christ for us; the calling us out of Darkness into Light; the affording and continuing to us the holy Gospel, and other Means of Grace and Glory. And for these Blessings we ought to be very thankful to God, and to magnify his Love and Mercy in bestowing them. But besides these Blessings, wherein we are all in common concerned, every Man among us hath, in his own particular, received some special Graces and Blessings; for which in private Prayer he ought to render special Thanks.

Temporal Blessings, for which we ought also to give Thanks, are either *Publick* or *Private*. The *Publick Blessings* are those which are bestowed on the Church or Nation, as the Peace and Prosperity of both, and all signal Mercies and Deliverances afforded to them. And for these we ought to be very thankful; seeing we are all concerned in the publick Good; and that ought to be prefer'd before the private.

Private

Private Blessings are those which concern our own Particulars ; such are Health, Food, Raiment, Preservation from Dangers, Deliverance out of Troubles, and whatsoever else is necessary to our well-being in this World. And when any special Mercy of this sort is conferred on us, we are bound to praise God for it, and to acknowledge his Hand and Goodness in granting it.

AND this Duty of Thanksgiving for Blessings received, is highly esteemed of God. For the chief End why he bestows his Blessings on us is to oblige us to praise and glorify him. And he expects Thanksgiving from us as a just Tribute, which we owe unto him for his Blessings. And *who so offereth him praise, glorifieth him*, Psal. l. 23. And if we are grateful unto God for those Blessings, which he hath given us, we have some ground to hope that he will give us greater. And therefore *let us in every thing give thanks ; for this is the will of God in Jesus Christ*, 1 Thess. v. 18.



CHAP.



C H A P. XII.

*Of the QUALIFICATIONS of PRAYER,
with the SINS opposite to it.*

A**F****T****E****R** the Description of the *Kinds* and *Parts* of Prayer, the *Qualifications* of it are next to be considered. And those *Qualifications* are of three sorts : Some are required in the *Person praying* ; others in the *Prayer itself* ; and others are to follow the Prayer.

I. **T****H****E** *Qualifications* required in the *Person praying* are two : The one is, *That he be reconciled unto God* : The other is, *That he be in Charity with Men.*

T**H****E** first *Qualification* required in the *Person praying* is, *That he be reconciled unto God.* And that he may be reconciled unto God, he must purify himself from all wilful Sin, and practise Holiness. For *whoso draweth near unto God, must be holy as he is holy*, Lev. xix. 2. And if we would receive of God what we ask, we must keep his *Commandments*, and do the things, which are pleasing in his sight, 1 Joh. iii. 22. But he that turneth away his ear from hearing the law, even his prayer shall be

be abomination, Prov. xxviii. 9. For every wilful Sin is an Obstruction to our Prayers : And while we continue in wicked ways, we are in a state of Enmity with God ; and consequently we are in no fit disposition to pray to him. For God heareth not sinners ; but if any man be a worshipper of God, and doth his will, him he heareth, Joh. ix. 31. And therefore if we expect that God should accept our Prayers, we must cleanse ourselves from Sin, and lift up holy Hands without wrath or doubting.

THE second Qualification required in the Person praying is, *That he be in Charity with Men.* This is so necessary to make our Prayers acceptable to God, that our Saviour, in his *Form of Prayer*, hath taught us to ask forgiveness of God, on condition that we forgive those that have trespassed against us. And if we bear any Malice in our Hearts, and will not forgive such as have injured us, we are not fit to make any Prayer to God : For God will deal with us, as we deal with our Brethren. And if we are unmerciful to them, how can we expect Mercy from him : And therefore *when we pray, we must forgive, if we have ought against any, that our Father also which is in Heaven may forgive us our trespasses. But if we do not forgive, neither will our Father, which is in heaven, forgive our trespasses, Mark xi. 25, 26.*

THE Qualifications required in the Prayer itself respect either the *Matter*, or the *Manner*, or the *Ends* of Prayer.

I. THE *Matter* of Prayer must be good and lawful. And those things which God hath promised, or some way warranted by his Word, are
lawful

lawful
Grac
lity us
mised
unto
And
cies v
nate
them
Blessi
this V
cond
And,
we o
good
Req
B
in no
wise
Pray
rectly
Ener
like.
unlaw
Patr
cann
less
A
fling
whic
some
betw
inco
and

lawful, and fit to be asked in Prayer. But all Graces and Virtues, which are necessary to qualify us for heavenly Happiness, are expressly promised in the Word of God, without Reservation, unto all that heartily endeavour to obtain them. And therefore in praying for these spiritual Mercies we ought to be very earnest and importunate; and we should not give over praying for them, 'till they be granted. And all temporal Blessings also, which conduce to our Welfare in this World, are promised in the Word of God, on condition that God thinks fit to bestow them: And, consequently, in praying for these Blessings we ought to resign ourselves wholly unto God's good Pleasure, desiring him to grant or deny our Requests, as he sees most expedient for us.

BUT such things as God hath forbidden, and in no wise promised, for these we must in no wise pray: For we must never ask of God in Prayer any thing that is unlawful, or that directly ministers unto Sin, as Revenge upon our Enemies, Success in evil Enterprizes, and the like. And if we presume to pray for any thing unlawful, hereby we endeavour to make God a Patron of our Wickedness: And consequently we cannot hope that he will grant our Requests, unless in his Wrath.

AND such things likewise as are vain and trifling, we must in no wise ask in Prayer: For that which we pray for ought to be a Matter of some importance, and worthy to be treated of between God and us. But if we pray for things inconsiderable, and of no moment, we dishonour and abuse God in asking them.

II. **THE** *The Manner of praying* must be pious and devout according to God's Will. And the right manner of praying consists in these things following :

First, Prayer must be made with *Understanding*. The knowledge of that which we ask of God in Prayer is necessary to make our Prayer acceptable to him : For God will not accept our Prayer, unless it be made with a pure Heart and a good Conscience. But if we pray in a Tongue unknown, and ask we know not what, we cannot pray with a good Conscience, because we are not sure that the things which we ask are good and lawful. Nor can our Hearts and Affections join with our Tongues, if we do not understand what we say. Gross Ignorance can never consist with pious Devotion : But he that knoweth not what he asketh of God, rendreth him a lame and blind Service, and offereth the Sacrifice of Fools.

Secondly, Prayer must be made in *Faith*. When we ask any thing according to God's Will, we must believe that he will either give us that, or something that is better for us, when he sees fit. For *what things soever we desire when we pray, we must believe that we shall receive them, and then we shall have them*, Mark xi. 24. But if we pray without Faith, we have no ground to hope that we shall obtain the Mercies which we ask. For *if we would receive any blessing from God, we must ask in faith* (saith St. James) *nothing wavering ; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord*, Jam. i. 6, 7.

Thirdly,

Thirdly, Prayer must be made with *Attention*, and we must mind and observe what we ask : For Prayer is the business of the Soul, and the speech of the Heart. And if we suffer our Minds to wander in praying, it is not a Service to God, but a Provocation. For we affront and dishonour God by praying to him, if we entertain vain, wandring Thoughts in the midst of our address to him. And how can we hope that God will hear and grant our suits, if we are so careless and indifferent in them, that we ourselves do not observe and consider them ? For if we pray without Attention, our Praying then is only an act of Custom, nothing of Devotion, the Labour of the Tongue, and not of the Heart : And such Prayer is not likely to prevail with God. But if we would have our Petitions granted, we must fix our Minds on the present Exercises of Devotion, and shut the Door of our Heart against all wandring Thoughts.

THE best of us indeed are often disturbed with wandring Thoughts in Prayer. But we should endeavour what we can to resist them, and settle our Hearts on the present work of Devotion. And to this purpose we should pray for the Assistance of the Holy Spirit, and intreat him to help our Infirmities, and enable us to pray as we ought. And we should be also careful and diligent to keep our Hearts from wandring Thoughts. And when any begin to molest us, we should forthwith oppose them, and not suffer them to continue in our Minds, but remove them as soon as we can, and beg pardon for them : And then God will either enable us in some measure to overcome them, or in Mercy pardon what we cannot avoid.

Fourthly, Prayer must be made with Zeal and Fervency. The desires of our Souls must be devout, and we must urge our Requests with ardent Affections. For when we draw near unto God in Prayer, our Hearts must burn with holy Flames: And we must (as the Apostle requires) *be fervent in spirit serving the Lord, and continuing instant in Prayer*, Rom. xii. 11, 12. And when the holy Incense of Prayer is offered on the Altar of a pure Heart, and carried up on the Wings of Zeal, it is a Sacrifice acceptable, well-pleasing to God. For Zeal rightly ordered is the vital Heat and Life of Prayer, which increaseth the vigour thereof, and putteth spirit into it. But cold and faint Requests will hardly prevail with God, who requires the whole Heart in his Service: For 'tis not new Phrases, nor fluent Expressions, but the fervent desires and affections of our Hearts, which make our Prayers effectual.

Fifthly, Prayer must be made in Humility, that is, we must acknowledge ourselves unworthy of God's Mercies, and ask them only for Christ's sake. And unless we are humble in Spirit, and mean in our own Eyes, there is little probability that our Prayers will be effectual. *For God resisteth the proud (saith St. James) but giveth grace unto the humble*, Jam. iv. 6. The humble Supplication of the Publican was accepted, when the vaunting Prayer of the Pharisee was rejected, *Luke xviii. 9. to ver. 15.* If we have high Conceits of our own worth, and trust in ourselves that we are righteous, and thereupon despise others, our Prayers are polluted, and utterly unacceptable to God. But if we abase ourselves in our own sight, and ask of God those Blessings, which we want for Christ's sake, he will not fail in due time to grant them.

Sixthly,

III
First

Sixthly, Prayer must be made with *Fear* and *Reverence*. When we enter into God's Presence we should have an awful Veneration of his Majesty in our Souls, and serve him with Fear. The Advice of *Solomon* is excellent to this Purpose; *Eccles. v. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth.* The great distance that is between God and us may well teach us to come before him with Reverence, and take heed that our Words be grave and pertinent, not vain and trifling. But if we serve God irreverently, as if he were our equal, or rashly pour out before him whatever comes suddenly into our Minds, this favours of great Arrogance and Presumption, which doth not become Servants of God.

Seventhly, Prayer must be made *constantly* at set Seasons, 'till our Requests be granted: *For we ought always to pray, and not to faint, Luke xviii. 1.* If those good things which we ask, be not presently granted, we must not despair of them, nor give over praying for them; but we must urge our Suits with greater Importunity, 'till God give us either what we ask, or something that is better for us. For God doth not deny us his Blessings, when he delayeth to grant them; but sometimes he deferreth to answer our Requests, that he may make us prosecute them with greater Earnestness. And if we wait on God with patience, and continue instant in Prayer, he will in due time supply our wants; for Importunity prevaleth much with him.

III. *THE Ends* of Prayer are three. The *First End* of Prayer is, to perform it as an Act of

G 2

Worship

Worship due to God, and not for Fashion's sake, nor to gain the praise of Men. If we pray out of Conscience towards God, with an intent to worship him, and to approve ourselves to him, he will accept our Service as an honour done to him. But formal and customary Prayer is but a kind of ceremonious complementing, and not any act of Devotion pleasing to God. And if we pray on purpose to be seen, and commended by Men, we have our reward in that we are praised by them, and we are not likely to receive any reward from God, *Matt. vi. 5.*

THE Second End of Prayer is, to use it as a Means which God hath ordained to obtain his Graces and Blessings. Though God knoweth what things we have need of before we ask him; yet he requireth us to make known our Requests to him, in order to gain a supply of our Needs: For Prayer is the Means, which God hath prescribed, to sanctify those Blessings which we have, and to obtain those which we want. And if we pray as we ought, God will hear and grant our Requests, and deny us nothing which he sees good for us.

THE Third End of Prayer is, to pray for all Blessings with a pure intent to promote God's Glory, and the Good of ourselves and others. For whatever Blessings we ask in Prayer, whether Temporal or Spiritual, we must ask them on purpose that we may be enabled by them to serve God better, and to glorify his Name by good Works. And if our Prayers be directed unto this End, they will be sanctified, and we shall either receive what we ask, or a Blessing for asking. But if we pray for any Blessing to serve wicked Ends, as for Health or Wealth that we may

live in Idleness, Excess and Luxury, we cannot hope that God will give us what we ask, unless it be in wrath : And therefore when we pray for any Blessing, we must ask it with a good intent to glorify God, and not to waste it in wicked ways.

III. THE Qualifications which are to follow our Prayers are two : The one is, *To observe God's Returns to our Prayers.*

THE other is, *To render unto God such Duties as are suitable to his Grants or Denials.*

THE first Qualification following Prayer is, *The observing of God's Returns to our Prayers.* After we have prayed for those Graces and Blessings which we want, we must consider how our Prayers prevail with God, and whether he hath given us the things which we ask'd ; or if he hath denied us those, whether he hath not afforded us something as good, or better for us : For God doth not always give us the same things which we ask, but what he knows best for us. And this must be allowed, that God is able to chuse for us better than we can for ourselves : And if God hath given us something as fit or more fit for us, than that which we prayed for, he hath in some sort answered our Prayers. Thus if God denies temporal Blessings, and grants spiritual, or if he refuseth to remove Afflictions, and giveth Grace to bear them with Patience, he answers us according to our needs, though not according to our desires.

THE second Qualification following Prayer is, *To render unto God such Duties as are suitable to his Grants or Denials.* If God hath given those good things, which we asked, we ought to

render him Thanks, Love and Obedience for them, and to employ them in well-doing unto his Glory, and to rely on his gracious Promises for the future with firm Confidence: For when God answereth our Prayers in kind, he encourageth us to depend on him, and obligeth us to be thankful to him.

BUT if God denies our Requests, we must examine what may be the cause of his Denial, and consider whether we were rightly prepared for Prayer, whether the things which we asked were good, and whether we prayed for them in a pious and devout manner, and for right Ends. For if we were not pure and holy, when we came before God in Prayer, we cannot reasonably hope that he will grant our Request, unless we repent and amend: Or if the things which we asked were evil, we have cause to be thankful to God for not giving them, and in future we ought to be better advised, and take heed that we do not ask amiss: Or if we prayed for good things in an evil Manner, or for evil Ends, we may conclude that this hinders the Efficacy of our Prayers: And therefore we ought to beg pardon for our Error, and learn to make better Addresses.

BUT if upon Examination we find that the things which we desire be good, and that we prayed for them as we ought, then we must use the lawful Means to obtain them: For what Blessings we ask, we must endeavour to gain. And if we are negligent in our Duty, and do not labour for the things which we ask in Prayer, we cannot hope to receive them.

AND if we have used the Means to obtain those good things which we prayed for, and yet they

they are not granted, we must then submit to God's Wisdom and Will, and wait his leisure. For though the things be good in themselves, yet perhaps they may not be fit for us ; or it may not tend so much to our spiritual Benefit to have them presently granted. And God best knows both what is fit for us, and also when to confer it on us for our Advantage. And if we resign ourselves and Suits to his disposal, and wait on him with Patience, he will in due time either give us what we ask, or something which will conduce more to his Glory, and our Good.

THE Sins opposite to the Duty of Prayer are these two : I. *The Neglect of Prayer.* II. *Idolatrous Invocation.*

I. *The Neglect of Prayer* is not only an omitting of our Duty, but a direct slighting of God, and a disregard of our own Benefit : For God hath expressly commanded us to pray always, and in every thing to make known our Requests to him. And by praying to God we acknowledge that he is the Author of all Blessings, and that all our hope and happiness dependeth on him : And Prayer also is a special Means, whereby we obtain from God all Graces and Blessings which we want. But if we wilfully neglect to render this Duty to God, we transgress his express Command, and slight his Majesty : And every slight makes a chasm between him and us. And when we have separated ourselves from him, there is no hope of a Blessing, 'till we be again united to him. And Prayer is necessary to unite us unto God, and to procure Blessings from him :

And therefore it is a great Folly, as well as heinous Sin, to neglect this Duty.

II. *Idolatrous Invocation*, is the offering religious Prayer to any other besides God. If we adore and invoke any Creature, whether Angel or Saint, we make that Creature a false God : For whom we honour with religious Prayer, him we acknowledge to be omniscient, and to have Power to give us all Graces and Blessings ; which are some of the incommunicable Properties of God, and cannot without Idolatry be ascribed to any Creature : And besides, to whom we are to pray, in him we must believe and trust. *For how shall we call on him, in whom we have not believed ? Rom. x. 14. Or how shall we adore and worship him, in whom we must not hope and trust ? But in God alone we are to believe and trust, because he is infinite in all Perfections. And cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, Jer. xvii. 5. So that if we pray to Saints, or Angels, or any Image, we do not only honour them with outward Adoration, but we believe in them and trust and rely on them. And no greater Worship and Honour can be reserved for God himself, than Faith, Hope, Trust, and Prayer, which are principal Parts of the inward Worship, which is due only to God.*



C H A P.



Of t



is, Th
is one
rival i
to ano
Isai. x
or not
all. A
Creatu
God o
Honori
be div
we mu
we serv
vine V
tence
for ou
not w
injure
other

C H A P. XIII.

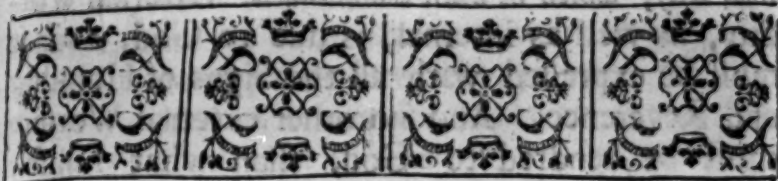
*Of the third general DUTY to GOD ;
Of Spiritual Idolatry.*

THUS far of the second general Duty of internal Piety with several special Duties contained under it, now follows the third general Duty of internal Piety towards God : Which is, *The having no other God besides him.* As God is one by Nature, so he will admit of no Cor-rival in his Worship. For *he will not give his glory to another ; neither his praise to graven images,* Isai. xlii. 8. But he will have the whole Heart or nothing : He will be served only, or not at all. And if we impart divine Honour to any Creature, we exalt it above its degree, and rob God of his Glory : For God is jealous of his Honour, and he will not suffer his Worship to be divided between him and his Creatures. But *we must worship the Lord our God, and him only must we serve,* Matt. iv. 10. And if we render di-vine Worship to any Creature, though under pre-tence of honouring God we set up that Creature for our God, and forsake the Lord. For God is not worshipped at all, but basely dishonoured and injured, when we acknowledge and worship any other for our God besides him.

THE

THE Sin opposite to this Duty is *Spiritual Idolatry* : Which is, *The having and worshipping any Creature for God* : For to whatsoever the Glory and Worship, peculiar to the true God is rendred, that is made a false God. Though there cannot be really more Gods than one ; yet if we honour any Creature with religious Worship, or pay it those Affections of Fear, Love, Trust, and the like, in an equal or higher Degree than we do to God, we set up that thing in the place of God. For when any Creature is worshipped with religious Worship, that Creature is acknowledged to have divine Perfections, it being supposed that it knoweth all things, and is every way able to hear and grant all the Requests of its Worshipers, otherwise it is worshipped in vain. But if Men have no hope to be helped and blessed by those Creatures which they religiously worship, it must needs be a kind of Madness, as well as Idolatry, to worship them. And if they believe that those Creatures, which they worship, are every where present, and understand all the desires of their Hearts, and are able to grant them all Graces and Blessings, then they ascribe the same Perfections, and the same Glory to them, which belong to God. And needs must it be an high Provocation and vast Dishonour to the true God, when others are worshipped in the same manner, and upon the same account as he is, and so are made equal with him.





C H A P. XIV.

*Of the Outward WORSHIP of GOD,
with the Contraries to it.*



HITHERTO of the internal Duties of Piety : Next follow the external Duties of Piety ; which are all Acts of bodily Worship, whereby we express Honour and Reverence to God.

And these external Duties concern either,

- I. *The Manner of worshipping God in his solemn Service.*
- II. *The Glorifying of God's Name in our ordinary Conversation.*
- III. *The Hallowing of the Time set apart for God's publick Service.*

THE external Duties of Piety, which concern the *Manner of worshipping God in his solemn Service*, are enjoined in the *Second Commandment*. And these Duties are two.

- I. *The worshipping of God in that way which he hath commanded.*
- II. *The using such decent Ceremonies in the worship of God as the Church hath prescribed.*

THE

THE first Duty is, *The worshipping of God in that way, which he hath commanded.* External Worship, as well as internal, is due to God, and it must be expressed with all the Signs of Humility and Reverence. And no other external Worship must be rendred to God, than what himself hath prescribed. But we must observe to do as the Lord our God hath commanded us, we must not turn aside to the right hand, or to the left, Deut. v. 32. For as God requires us to worship him, so he hath shewed us how we are to worship him: And if any thing be used as a substantial part of Worship, which God hath not enjoined, it is odious to him. For God knoweth best what will please him; and he is the Judge to determine what is honourable to him. And he hath plainly declared how he will be worshipped; and he hath not left to us to invent a way of worshipping him, and to do what is right in our own Eyes in honour of him: But the Worship, which we render unto God, must be performed in his own way, otherwise it is not honourable to him, nor will he accept it.

AND the way of Worship, which God hath prescribed, consisteth in praying to him, and adoring him without any Representation; and also in reading, preaching, and hearing of his Word. These are the substantial Parts of God's outward Worship, which are to be performed in honour of him.

THE first Part of God's solemn Service is *Prayer and Adoration.* Prayer is here considered as an outward Act of Devotion, whereby we acknowledge God's Majesty and Perfections, and our dependance on him: For by praying unto God, we confess him to be infinite in Wisdom, Goodness,

Goodness, and Power, and the Author of all Blessings, and we own ourselves to be weak, indigent Creatures, that have always need of his Mercies. And therefore we ought to make our Prayers to God, that we may give Glory to him, and receive from him those good things which we want.

AND when we pray unto God we must *adore* him with reverend Gestures of Body : For bodily Worship is a part of God's Service. And we are bound to present our Bodies, as well as our Souls, *a living sacrifice, holy, acceptable unto God*, Rom. xii. 1. And there is just reason that we should glorify God both in our Body, and in our Spirit, because he hath made, redeemed, and preserved both. And therefore, in our Addresses to God, we must be careful to adore him with such an humble fear and reverence, as may testify our inward Devotion.

AND Prayer and Adoration ought to be rendered unto God immediately, and not directed unto him by an Image made to represent him : For *the Godhead is not like unto gold, or silver, or stone, graven by art and man's device*, Acts xvii. 29. But God is a most pure Spirit without Parts or Figure, whom no Man hath seen or can see : And consequently nothing in the World can resemble him : *For to whom can God be likened ? or what likeness can be compared to him ?* Isai. xl. 18. And because God is a most glorious Spirit without any visible Form, he ought to be worshipped in that pure and spiritual manner, which is agreeable to his Nature, and which he hath prescribed in his Word. And God requireth us to worship him in Spirit and in Truth without any Image. But if we worship him by any visible Representation,

or

or in any way of Man's devising, though it seems never so excellent to us, yet it is dishonourable unto God : For not humane Inventions, but the Will of God revealed in his Word is the Rule, whereby he is to be worshipped : And not Man that worshippeth, but God that is worshipped, hath right to prescribe the way wherein he will be worshipped. And *what God hath commanded us, that must we observe to do, we must not add thereto, nor diminish from it,* Deut. xii. 32.

THE second Part of God's solemn Service is, *The reading of his Word with reverence.* As we are bound to have a great esteem and value for the Word of God ; so we ought to be diligent in reading it, that we may grow better by it. And when we read it, we must observe what we read, and endeavour to understand all that God requires of us as necessary to Salvation : For the end of reading the Holy Scripture is to bring us to know our Duty. And when by reading we have attained the knowledge of the Truth, we must be careful to walk in it.

THE third Part of God's solemn Service is, *The preaching of his Word :* For God hath ordained his Word to be preached for instructing Men in the Truth, and for exhorting them to obey it. And *the ministers of the Gospel are ambassadors for Christ, as though God by them did intreat us to be reconciled,* 2 Cor. v. 20. And when the Word of Truth, by preaching, is rightly divided, and the things taught are agreeable to God's Will, we must diligently attend such preaching, and carefully mark those Instructions and Directions, which are there given, and endeavour also to practise what we have learned : For the Word preached will not profit us, unless we believe it, and live according to it.

THE

THE fourth Part of God's solemn Service is, *The hearing of his Word.* And when we hear God's Word as we ought, we shall hereby further our growth in Grace : For the knowledge of all saving Truths, which God hath revealed, may be acquired by hearing of his Word. *Faith cometh by hearing* (saith St. Paul) *and hearing by the word of God.* But that we may not be deceived in matters of Religion, we must take heed how we hear : For we are not to believe every spirit ; but we must try the spirits, whether they are of God, 1 Joh. iv. 1. And if we are convinced, that what is taught us is erroneous and dangerous, we must reject and abhor it. But when we find that what we have heard is a necessary Truth, we must meditate on it, and practise it in our Lives ; otherwise our Hearing will avail us nothing : *For not the forgetful hearer, but the doer of the work shall be blessed,* Jam. i. 25.

THE Sins opposite to the right way of worshipping God are these four.

I. *The Contempt of God's Worship.*

II. *Will-worship and Superstition.*

III. *Outward Idolatry.*

IV. *The approving of Idolatry.*

I. *The Contempt of God's Worship* is so vile a Sin, that whosoever is guilty of it, is unworthy the Name of a Christian. For they that are negligent in God's Service, and will not take the pains to do his Will, do but dishonour him by professing themselves to be his Servants. And if Men are not only careless in Religion, but come at length to despise and condemn it, they are then

then worse than Heathens, more impious and inexcusable: For many Heathens, who have less Light to direct them, reverence that Religion which they profess. But when such, as are reputed Christians, are profane and wicked, they do not only abuse great Mercies, but they bring a reproach upon Religion itself, and give an occasion to those that are without to blaspheme.

II. *Will-worship* and *Superstition* is the worshiping of God in such a way, as is contrary to, or besides the Rule of his Word. As we must have no other God besides the true, so we must worship him according to his Will, and not after humane Inventions. For if we give such Service to God, as hath no warrant from his Word, we add to what he hath commanded, and in effect, impute Imprudence to him, as if he knew not what Service to enjoin us. Thus if Ceremonies of humane Invention be used with an Opinion of Necessity, and for Conscience sake towards God, as if the Service of God could not rightly be performed without them, the use of such Ceremonies is superstitious: For God alone hath Authority to prescribe his own Worship: And he hath fully declared in what way he will be worshipped. And if any superstitious Devices be mingled in the Worship of God, and made equal with his Ordinances, hereby the Wisdom and Goodness of God are disparaged, and his Laws are rendred imperfect, as if that Service which he hath prescribed were not sufficient without a supply of humane Inventions.

AND sure little Sense, have those Men of their own Weakness and Disability, to do what God hath

hath commanded, who will make more work for themselves, and form more Laws to be obeyed. And 'tis a great Folly for us to impose more Duties on ourselves than we need, unless we could perform those better which God requires. Nay, *in vain we worship God, if we teach for doctrines the commands of men*, Matt. xv. 9. For we do not properly worship God, but rather we disobey and dishonour him, when we serve him in a way, which he hath not prescribed, though it seem never so excellent to us.

III. *Outward Idolatry* is the rendring religious Adoration and Worship unto an Idol. And an Idol is not only an Image of a false God set up to be worshipped, but when the true God is represented and worshipped by an Image, or any Creature is honoured with divine Worship.

THE bare making of any Image to represent the true God is *material Idolatry*. For the glorious and incomprehensible Nature of God cannot possibly be represented by any visible Image. And if any Image be made with a design to represent God, it is very dishonourable to him, and naturally tendeth to his Debasement: For when God is represented by an Image, he is deprived of his Glory; and in effect transformed into a bodily shape, *Psal. cvi. 20. Rom. i. 21, 23.* And 'tis not only disagreeable to the Nature of God, but also contrary to his Will, to make any representation of him. For God hath expressly forbidden the making of any Image or Similitude whatsoever to represent him, *Exod. xx. 4.*

AND if any Image be made to represent God, it is a meer Idol: For not only the Images of false Gods, but even of the true God, are Idols.

So the golden Calf of the *Israelites* is called an Idol by *St. Steven* and *St. Paul*, *Acts* vii. 41. *1 Cor.* x. 7. But it was an Image made to represent the true God ; for after it was formed, *Aaron* proclaimed a Day of Solemnity to *Jehovah*, *Exod.* xxxii. 4, 5. And the Psalmist testifies, that by this means God was turned into the likeness of a Beast, *Psal.* cvi. 20. The Images also erected by the Heathens were certainly Idols ; yet some of them were Images of the true God, *Rom.* i. 23. And therefore, Images made to represent the true God are meer Idols.

AND if the bare making of an Image to resemble God be Idolatry, certainly 'tis much worse Idolatry to render divine Worship to an Image of God, or by an Image to God : For both in the *Second Commandment*, and in other places of Holy Scripture God hath expressly forbidden us to worship him by an Image, and hath pronounced it to be Idolatry, *Exod.* xx. 5. *Lev.* xxvi. 1. *Deut.* xxvii. 15. *Psal.* xcvi. 7. And seeing God hath plainly declared, that he will not be worshipped by an Image, therefore this way of worshipping him is no Service to him, but an high Provocation and Disparagement, though it be never so much intended for his Honour : For upon what account, and with what intent soever, divine Worship is rendred to an Image, it is flat Idolatry. If Men pretend that they do not give divine Worship to the Image absolutely for it self, but relatively for God's sake, then for God's sake they commit Idolatry, because they render that to the Creature, which is due only to God. And if Men intend to honour to God in worshipping him by an Image, yet their Intention cannot make such Worship honourable to him,

Bo
—
hin
nal
by
try
tur
cuf
A
Ima
to t
Cre
rife
vine
his
shew
wor
Wor
wou
rend
And
and t
unlaw
being
omni
A
have
then
their
have
cal or
ped, t
Worsh
so the
Appoi
to it,
an Ido
2 King

him, because God hath forbidden it as abominable. For when God hath clearly determinet by his Law that such a way of Worship is Idolatry, the Intention of Men cannot change the Nature of it; nor can any subtle Distinction excuse those that practise it.

AND if it be Idolatry to worship God by an Image, much more is it to render divine Worship to the Images of Creatures. The most excellent Creatures themselves, even holy Angels and glorified Saints, ought not to be honoured with divine Worship; nor do they desire to rob God of his Glory: For we read that the Angel, who shewed St. *John* many Mysteries, forbad him to worship, even with the lowest kind of divine Worship, *Rev.* xxii. 9. And St. *Peter* and St. *Paul* would by no means suffer divine Worship to be rendred to them, *Acts* x. 25, 26. and xiv. 14, 15. And if it were unlawful to worship an holy Angel and true Saints being present, certainly it is more unlawful to adore and invoke Saints and Angels being absent; because this supposeth them to be omniscient, omnipresent, and of infinite Power.

AND seeing holy Angels, and glorified Saints have no right to divine Honour and Worship, then sure their Images ought not be adored for their sakes. Though it be lawful to make and have the Images of Saints or Angels for historical or civil use, yet if they be adored and worshipped, they become Idols: For the rendring divine Worship to an Image turns it into an Idol. And so the brazen Serpent, which was made by God's Appointment, when the *Israelites* offered Incense to it, was changed from an innocent thing into an Idol: And for this cause it was destroyed, *2 King* xviii. 4.

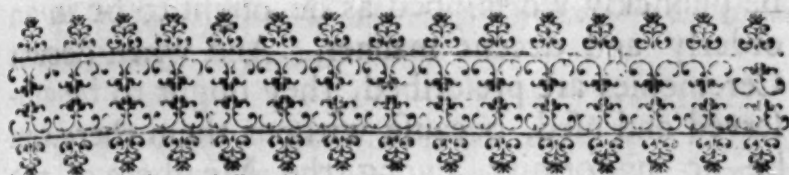
IV. *The approving of Idolatry* is when we shew any countenance and respect to it. And this may be done three ways, either by frequenting the Service of Idols, or by retaining of Idols, or by having an intimate Society with Idolaters.

THE frequenting the Service of Idols is some Approbation of them : For though in our Hearts we detest and abhor Idols ; yet by our bodily Presence at their Service we seem to approve them, and we may give a just offence to Orthodox Christians, and confirm Idolaters in their Impieties.

THE retaining also of Images, which have been abused to Idolatry, and are likely to be abused again, is a kind of approving of Idolatry : For God commanded the *Jews* to destroy the Idols of the Heathens, their Altars, and all things appertaining to them, *Exod. xxiii. 13. and xxxiv. 13. Deut. vii. 25. and xii. 2, 3.* And the pious Governours of the *Jews* carefully observed and kept this Precept : And the Law against Idolatry being moral is still obligatory : For we ought to shew all hatred and detestation against Idols : But the keeping of them supposeth that we have some respect for them. And 'tis difficult to retain Images, especially in Churches, without Idolatry : And therefore all Monuments of Idolatry ought to be destroyed. But then they must be removed by the Magistrate, and not by private Persons.

THE having an intimate Society likewise with Idolaters is unlawful. 'Tis true we may converse with Idolaters in civil Affairs ; and if it be possible we must live peaceably with them, *1 Cor. v. 10. Rom. xii. 18.* But we must not have any Agreement with them in evil ; nor ought we to join
with

with them in such familiarity, as may be apt to corrupt us, or to give any countenance to their Wickedness, or to administer a just offence to our Brethren : For we are bound to abstain from all appearance of Evil, and especially of Idolatry.



C H A P. XV.

Of RELIGIOUS CEREMONIES.

THE second Duty concerning the Manner of worshipping God in his solemn Service is, *The using such decent Ceremonies in the worship of God as the Church hath prescribed.* Though the Substance of divine Worship be commanded by the Law of God ; yet those Circumstances, without which the publick Worship of God cannot be decently performed, are not expressed in Holy Scripture, but left to be prescribed by the Governours of the Church, according to those general Rules, which are delivered in the Holy Scripture. Nothing is a substantial part of God's Worship, but what he hath commanded : But decent Circumstances of divine Worship may and ought to be prescribed by humane Authority. And though this or that particular Circumstance be not necessary ; yet without some Circumstances the publick Worship of God cannot be performed.

And there can be no order, decency and uniformity in performing the publick Worship of God, unless some decent Circumstances be prescribed. But the Circumstances of God's publick Worship are no where determined in the Holy Scripture : And consequently they must be prescribed by humane Authority ; otherwise God could not be publickly worshipped as he ought to be in an orderly and decent manner. And when decent Ceremonies are prescribed, they ought to be observed and used, because without them there can be no uniformity among the Members of the Church in worshipping God.

BUT then the Ceremonies and Circumstances, which are prescribed, must be lawful in themselves, and lawfully imposed. They are lawful in themselves, when they are not repugnant to the word of God, but tend to Edification, and to the more decent and orderly performance of the Worship, which God hath appointed. And they are lawfully imposed, when they are not made necessary in themselves, or substantial parts of divine Worship ; but are required only as things alterable, and in their own Nature indifferent. For Ceremonies are not to be held as matters of Religion, which commend us to God ; nor must the Observance of them be preferred before Obedience to God's Commands ; but a difference must be made between things, which God hath ordained, and those of Ecclesiastical Institution. And when lawful Ceremonies and Circumstances are established by the Church, they ought to be observed, that Order and Unity may be kept in the bond of Peace. But if humane Ordinances, which are in their own Nature indifferent, become a general burden, or an occasion

occasion of more Evil than Good, it concerns the Law-givers Prudence and Charity to repeal them.

THE Sins opposite to this Duty are these two:

I. *The using of such Ceremonies in divine Worship as are contrary to Edification.*

II. *The rejecting of all decent Ceremonies, which the Church hath prescribed.*

I. *The using of such Ceremonies in divine Worship as are contrary to Edification, is unlawful:* For all things in the Church ought to be done unto edifying, 1 Cor. xiv. 26. But when Ceremonies are *vain*, *dark*, or *numerous*, they do not tend unto edifying. If Ceremonies be *vain* and ridiculous, they disparage the worship of God about which they are used. If they be *dark* and obscure, they rather confound than stir up the Mind to Devotion. And if they be very *numerous*, they burden the Conscience, and are prejudicial to our Christian Liberty. For one great Privilege, which Christ hath purchased for us, is a freedom from the burden of *Jewish* Ceremonies. But if an excessive multitude of new Ceremonies be imposed on Christians, what advantage have they to be freed from the Yoke of old ones? And sure the Church of *Rome* deserves to be blamed for introducing such a load of superfluous Ceremonies in all parts of divine Service, that they do not only cloud the Service it self, but render it contemptible.

II. *The rejecting of all decent Ceremonies, which the Church hath prescribed, is sinful.* This is apt to cause Division and Confusion: For 'tis not possible, without some Circumstances prescribed,

to keep any Order and quiet Discipline in the Church, or to perform the publick Worship of God in a decent manner. But *all things in the Church must be done decently, and in order: For God is not the author of confusion, but of peace, 1 Cor. xiv. 33, 40.* "Though (as our Church teacheth) the keeping or omitting of a Ceremony in itself considered, be but a small thing, yet the wilful and contemptuous Transgression, and breaking of a common Order and Discipline, is no small Offence before God." For we are expressly commanded to submit ourselves to every ordinance of man for the Lord's sake, 1 Pet. ii. 13. And if we disobey our Governours in things lawful, we sin against God, who hath given them Authority over us.

BUT those Circumstances of divine Worship, which are prescribed by our Governours, are so far from being unlawful, that without them there must needs be discord among the Members of the same Church in worshipping God. For while some worship God in one manner, and others in another, there can be no Order and Unity. And Disagreement in Worship will soon breed difference in Opinion, and Emulations and Contentions. And therefore all that live under the same Christian Government, ought to hold Communion among themselves in worshipping God. And if any separate from the Church, when they may Communicate with it entirely in all her Constitutions, without committing Sin thereby, they are guilty of Schism. For so long as the Terms of Communion, required by the Church, are not sinful, it must needs be very evil and unchristian to forsake its Communion. And what a degree of Weakness, Arrogance, or Obstinacy, is it for Men to separate from the Church meerly for such

such things as have no moral Evil in them, and are no way forbidden by the Law of God? And what unsufferable mischief do they cause, who break Order, and dissolve the band of Unity without just cause? So that if the things be small for which Men leave the Communion of the Church, yet the Guilt is great which they contract by disobeying Authority, and disturbing the Peace of the Church.



CHAP. XVI.

Of Honouring GOD's NAME by our common Discourse.

 O much of those external Duties of Piety, which concern the *Manner of worshipping God in his solemn Service*: Next of those external Duties of Piety, which concern the *glorifying of God's Name* in our ordinary Conversation; which are required in the *Third Commandment*. These Duties are three.

- I. *The Honouring of God's Name by our Words.*
- II. *The Honouring of God's Name by our Actions.*
- III. *The Honouring of things sacred.*

THE

THE first Duty is, *The Honouring of God's Name by our Words.* And there are two ways, whereby he may be thus honoured: The one is, *The reverend using of his Name in our common Discourse.* The other is, *The reverend using of his Name in solemn Oaths and Vows.*

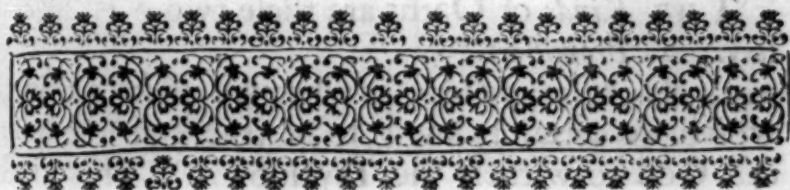
THE first way of honouring God's Name by our Words is, *The reverend using of it in our common Discourse.* The Name of God is great, wonderful and holy. And we ought to bear such a respect to it, that we should never mention it without fear and reverence. For if any man speak, especially of God, he ought to speak as the Oracles of God, that God in all things may be glorified, 1 Pet. iv. 11. And if we have that high esteem of God, as we ought to have, we shall reverence his Name, and use it with respect and honour: For God's Name is dear and precious to him: And it should be also so dear unto us, that whenever we speak of it, our Speech should some way tend to his Glory, and our Hearts should be affected with an humble Reverence of his Majesty.

THE Sins opposite to this Duty are two:
1. *The light using of God's Name.* 2. *The blaspheming of his Name.*

1. *The light using of God's Name in our common Discourse.* The Name of God is sacred; and if it be commonly used without just cause, it is profaned: For it is taken in vain, when it is often mentioned upon trifling and inconsiderable occasions. And thus too many abuse it, who seem to have a reverence for it: And therefore it concerns them to set a watch before their Mouths,

Mouths, that they may not offend in this kind with their Tongues.

2. *The blaspheming of God's Name* is, when we speak contemptibly of him, and vilify his Majesty, either by uttering reproachful Words against him, or by ascribing to him something, which is contrary to his Nature and Properties. And needs must it be a very dangerous Impiety to set our Mouths against Heaven, and to speak evil of him, who can in a moment destroy us. And there is nothing more likely to draw down the Curse of God upon us, than to blaspheme and reproach him. And sure all that desire to be happy, will have a care to avoid so vile and dangerous a Guilt.



CHAP. XVII.

Of Honouring GOD by OATHS.

THE Second way of honouring God's Name by our Words is, *The reverend using of his Name by solemn Oaths and Vows.* Both which are certain Acts of divine Worship, and necessary to be performed upon just and weighty Causes. And if they be rightly made and performed, they tend to the

the advancement of God's Glory. For when we make an *Oath* or *Vow* upon a necessary occasion, and in a right manner, and to a good end, we acknowledge hereby God's Majesty, his Omnipresence, and infinite Wisdom, Truth and Justice.

An Oath is a religious Act, whereby some considerable matter that is doubtful is confirmed, by calling God to be a Witness of Truth, and a Revenger of Falshood.

THERE are two things in an Oath necessary to be considered for the Explication thereof. I. *The Kinds of Oaths.* II. *The Qualifications of an Oath.*

THE *Kinds of Oaths* are these two : 1. *Affertory.* 2. *Promissory.*

1. *An Affertory Oath*, is when we assert a thing, which we certainly know to be true, and solemnly call God to witness the Truth of it. This kind of Oath must never be taken but when we are lawfully called before a Magistrate to prove a thing in controversy : And then we must be sure that the thing, which we testify, be to our own knowledge true. For if the thing, which we testify upon Oath, be in itself really true, yet if we do not certainly know it to be true, we are guilty of Perjury in swearing to the Truth of it ; because the thing is doubtful to us, and for ought we know it may be false.

2. *A Promissory Oath*, is when we engage ourselves by the Name of God to do something, which we promise. This kind of Oath is to be used in Covenants and Contracts between
Men :

Men : And it may be lawfully taken to confirm our promise to another, when some considerable good of his requires it. And if the thing, which we have promised with an Oath, be lawful to be done, though it prove inconvenient to us, yet it must be faithfully performed : For he that swear-eth to his own hurt, must not change, or fail to do what he hath sworn, *Psal. xv. 4.* But all voluntary Oaths, which nothing but our own worldly Gain and Interest extort from us, are unlawful to be made. For when our own Interest only is concerned, we ought not to swear, but we should use such Asseverations, as will serve as well as an Oath. And we should be always so just in performing our Word, that there may be no need of an Oath to assure a Man of the reality of our Intention to do what we promise.

THE *Qualifications* of an Oath, which are necessary to make it lawful, are these two :

- I. *That an Oath must be taken by the Name of God.*
- II. *That an Oath must be taken in a right manner.*

- I. *That an Oath must be taken by the Name of God.*

A religious Oath is an Act of Worship due only to God : And we are expressly commanded to swear by the true God, and by no other : *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name, Deut. vi. 13.* And he that sweareth, must swear by the God of Truth, *Isa. lxv. 16.* For God only knows our Hearts, and is an infallible Witness of an Oath, and able to bring to light, and to punish whatever we falsify in his Name : And therefore we ought to swear by no other

other but God. And we may swear by him either directly, when he is expressly and by Name called as a Witness ; or indirectly, when in a figurative Sense he is appealed to. And so *Jacob* swore by the Fear of his Father *Isaac*, *Gen. xxxi. 33.* But it is utterly unlawful to swear by any Creature or false God.

II. *That an Oath must be taken in a right manner.* The right manner of taking an Oath consisteth in three things : First, It must be taken in *Judgment* ; Secondly, in *Righteousness* ; Thirdly, in *Truth*.

First, An Oath must be taken in *Judgment* ; that is, with due Consideration of the nature of an Oath, and upon great and necessary Cause. The thing which we assert or promise with an Oath, ought to be weighty and considerable. And we should never use an Oath to confirm such a thing, but when it cannot otherwise be cleared : For an Oath is a sacred thing, and it must not be taken but with fear and reverence, and in case of necessity. For 'tis a great despising and undervaluing of God to call him solemnly to judge in inconsiderable matters, when there is no need. If our Word will serve to make a thing credible, we must not use an Oath. But if Men will not believe us upon our Word, and the matter which is in controversy be of great moment and concernment, we may then appeal to God to witness the Truth of that which we speak : For without an Oath many Controversies among Men could not be determined. But an oath of confirmation (saith the Apostle) is to them an end of all strife, *Heb. vi. 16.* And therefore 'tis not only lawful, but necessary to make an Oath
for

for the confirmation of some considerable Truth in question.

Secondly, An Oath must be taken in *Righteousness*; that is, what we testify concerning another must be true and just, and what we engage to do must be lawful and possible: *We must not swear by the Name of God falsely*, Lev. xix. 12. Nor must we put our hand with the wicked to be an *unrighteous witness*, Exod. xxiii. 1. And if we swear any thing against another that is false, we injure him in an high measure, and we are guilty of base Injustice, as well as Perjury.

AND what we promise with an Oath must be lawful and possible to be done at the time of making such an Engagement, otherwise we abuse and dishonour God, and deceive him to whom the Promise is made: For if the thing be impossible to be performed, 'tis a Folly and Vanity to promise to do it. And 'tis an high profanation of God's Name, to swear that we will do that, which we know we are utterly unable to do. And if a thing be simply unlawful, 'tis unjust and wicked to oblige our selves with an Oath to do it. And if we have sworn to do any wicked thing, we must needs be guilty either of Perjury, or of that other Sin, which we have sworn to do.

Thirdly, An Oath must be taken in *Truth*; that is, what we assert we must certainly know to be true, and what we promise with an Oath, we must intend to perform. Tho' a thing in itself be really true, yet if it be doubtful to us, we ought not to swear to the Truth of it: For we must testify nothing upon Oath, but that which we know to be true. And if a thing be doubtful, we must affirm, or deny it as doubtful. But if we assert

assert a thing upon Oath, which we know to be false, or which we are not well assured is true, we are guilty of Perjury.

AND as we must assert nothing but what we know to be true ; so what we promise with an Oath, we must intend to perform, and be faithful in fulfilling our promise. For *we must not forswear ourselves, but perform unto the Lord our Oaths*, Mat. v. 33. And if we do not perform what we have sworn, we affront and dishonour God in the highest degree : For hereby in effect we make God either ignorant of what we have sworn, or willing to countenance Perjury, or unable to punish it.

BUT there are two Cases wherein a promissory Oath ceaseth to oblige : The one is, *When the matter of the Oath is become unlawful*.

THE other is, *When the matter of the Oath is impossible*.

○ *First, When the matter of an Oath is become unlawful*, it ceaseth to oblige. If the thing which we have promised with an Oath was lawful at the time of making the Oath, and afterward becomes sinful, we are not bound to perform it. So *Herod* having sworn to the Daughter of *Herodias*, that he would give her whatsoever she would ask, was not obliged to grant her request, when she asked *John Baptist's* Head, because the thing desired was wicked. And if a Man doth not perform what he hath promised, when it is become unlawful, he ought not to be charged with breach of Promise ; because it is presumed of course that his Promise was made only on condition that the thing was lawful to be done. And 'tis certain that when a thing, which we have engaged by Oath to do, is so varied by Circumstances

stances that it cannot lawfully be done, our Oath binds us to Repentance, not Performance: For *an Oath ought not to be the Bond of Iniquity.*

Secondly, When the matter of an Oath is impossible, it ceaseth to oblige. If after we have made an Oath, it becomes impossible to be kept, we are absolved from it by order of Providence, so long as the impossibility continues: For 'tis a true Rule, *Nemo tenetur ad impossibile; No Man is bound to do any thing that is impossible.* Thus when a Man hath engaged himself with an Oath to be faithful in such an Office, or to perform such a Business, if in the mean time he fall sick, or any unexpected Accident happens, which makes the thing impossible to be done, he is acquitted, and ought not to be charged with Unfaithfulness or Perjury, though he doth not perform the thing promised; because his Oath was made with this Limitation, which is allowed of course [*Rebus sic stantibus*, things continuing as they were at the time of making the engagement.] For in all promissory Oaths there is this Reservation and Exception [*in case the thing be possible to be done*] always implied and intended, though it be not expressed. And so long as the thing, which we have promised with an Oath, lies in our Power, we must faithfully perform it, and nothing can excuse us from doing it. But if any such thing happens after we have sworn, as renders the thing promised impossible to be performed, we are disengaged, and not bound to do the thing, while it remains impossible.

THE Sins opposite to a religious Oath are these three: I. *An idolatrous Oath.* II. *A false Oath.* III. *A rash and vain Oath.*

I. *An idolatrous Oath* is when we swear by any Creature or false God : This is forbidden both in the Old and New Testament. For under the Law God commanded the *Jews* to make no mention of the Names of other Gods, nor to swear by them, *Exod. xxiii. 13. Josh. xxiii. 7.* And in the Gospel our Saviour enjoineth us not to swear at all, neither by Heaven, nor by Earth, *Matt. v. 34, 35.* For it must needs be highly injurious to God to ascribe his Glory and Properties to any Creature. But to swear by any Creature is to idolize it, and to ascribe to it the knowledge of all secret things, and power to execute Vengeance for Perjury. And this Sin is so heinous in God's Account, that he hath threatned severely to punish it. *How shall I pardon thee for this? saith the Lord. Thy Children have forsaken me, and sworn by them that are no Gods, Jer. v. 7.*

BUT though it be unlawful to swear by the Creatures, yet such an Oath bindeth the Conscience of him that sweareth. And if the matter of his Oath be good and warrantable, he is obliged to perform it. For though he did evil in so swearing, yet he must not commit another evil in forswearing himself.

II. *A false Oath* is when we swear to the Truth of that which we know to be false, or whereof we are doubtful, and when we promise a thing upon Oath which we do not intend to perform; or if we do not actually perform what we have sworn to do, when the thing is lawful and possible: This Sin of Perjury is most vile and abominable in the sight of God and Men. And he that is guilty of it, sins against God, by calling him to

witness a Falshood ; he sins against his Neighbour by circumventing him ; and he sins against his own Soul by imprecating Evils upon himself. But if we are not upright and sincere in taking an Oath, or not faithful in performing it, we are guilty of flat Perjury.

AND surely God will be avenged on those, who thus profane his Name : For he hath threatned that he will be a swift Witness against false Swearers, and that he will bring the Curse not only on their Persons but on their Houses, and consume them, *Zech. v. 4. Mal. iii. 5.* And how many that have forsworn themselves have strangely decayed in their worldly Estate, or have fallen into dreadful Terrors of Conscience, or come to some miserable end ? And therefore it concerns us to be careful to avoid this provoking and dangerous Sin of Perjury.

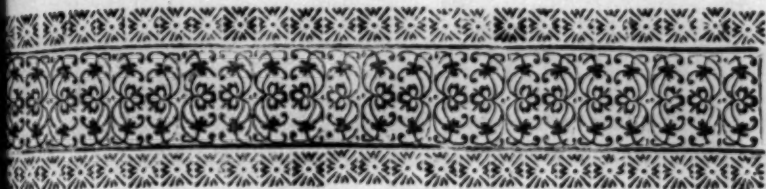
II. *A rash and vain Oath* is when a Man swears by the Name of God in his common Discourse upon every trifling Occasion. The Name of God is sacred, and ought to be used with fear and reverence. But to swear by it in our ordinary Communication is a base abuse and profanation of it. And our Saviour hath expressly forbidden such vain and customary swearing, *Mat. v. 34, 37. But I say unto you, swear not at all ; but let your communication be yea, yea, nay, nay ; that is, let no more be used in your Discourse, than a plain Affirmation or Negation of a thing. Tho' we must swear by no other but God himself, yet we must not take his Name into our Mouths without fear and reverence, and much less dishonour it by vain and idle Oaths.*

AND this Sin of vain swearing must needs be heinous, because it casts a vile reproach on God, and is apt to bring his Majesty into contempt: For in every Oath God is called to witness the Truth of what is spoken. And we may be sure that he will take it in high disdain, if we appeal to him to determine in every slight Matter: For what baser affront and disparagement can be offered to him, than to call him to be a Judge of Trifles?

AND the guilt of this Sin receives much increase from the smallness of Temptation to it. For there is no advantage to be gained by it; but it is wholly without excuse. Many other Vices do gratify their Votaries with sensual Pleasures, or encourage them with hope of Honour or Riches. But they that accustom themselves to vain swearing upon every trivial occasion, cannot promise to themselves hereby any pleasure, esteem, or profit whatever: For such Men serve the Devil for nought, and cast away their Souls without hope of any Advantage. And since there is no Temptation to entice Men to profane God's holy Name with vain Oaths, the guilt thereof must needs be the greater.

AND as the Sin of vain swearing is very heinous, so it makes a Man liable to Wrath and Indignation: For God hath declared in the *Third Commandment*, that *he will not hold him guiltless, that taketh his name in vain*. If Men that are in Authority will not vindicate God's Honour, he himself will take an account of those that profane his Name, and severely punish them for it: For God will not spare them that vilify him: But as they abuse and dishonour him by calling him to be Judge of Trifles, so he will one Day be a swift

swift Witness against them, and a most just Judge to execute Vengeance on them : For *whoso sweareth in vain shall not be innocent ; but his house shall be full of plagues*, Ecclus. xxiii. 11.



C H A P. XVIII.

Of Honouring GOD by Vows.

AFTER the Explication of *Oaths*, next in order follow *Vows*. Now a *Vow* is a voluntary and solemn Promise made to God of doing something that is agreeable to his Will, and conducive to his Glory. And such a Promise being made by way of Religion is a Worship due only to God : For a religious Vow must not be made to Saints or Angels, but to God alone, who searcheth the Heart, and can punish the breach of a Vow. And that a Vow may be acceptable to God, it must be both rightly made, and also faithfully performed.

AND First, For the right making of a Vow, there are three things necessary to be observed.

I. *The Person vowing* must have power of himself to make and perform his Vow. He that is under the Government of others is not capable of making a Vow without their consent, unless

it be of things necessary to Salvation, which he is bound without a Vow to perform. And under the Law the Father had power to make void the Vow of his Daughter, and the Husband the Vow of his Wife, if that Vow were made wholly without their consent, *Num. xxx. 3.* to End. And if any be over-hasty to make a Vow against the approbation of those, who have power over him, the Rashness must be corrected, rather than the Promise fulfilled. For 'tis unjust to give away that, which rightly belongs to another, without his leave.

II. *The Matter of a Vow* must be *lawful, possible, and weighty*. The thing which we vow to God must be *lawful*, otherwise it cannot be acceptable to him: For that which God would not have us pay, he would not have us vow. And we offend and dishonour him by vowing any thing which he hath forbidden.

THE thing also which we vow to God must be *possible*, and in our power to do: For 'tis a great Affront and Indignity offered to God, if we promise to him such a thing as we are not able to perform.

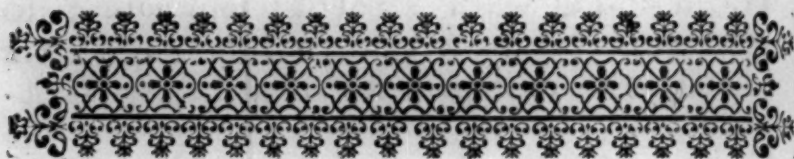
AND the thing likewise which we vow to God must be *weighty*, and worthy of him. For the matter of a Vow ought to be such as may tend to God's Honour, and to our own Good; but if it be vain and trifling, we do but mock God in vowing it to him.

III. *The End of a Vow* must be to promote the Glory of God, and our own spiritual Benefit. For when we make a Vow to God, we should do it with a design either to increase our Zeal
do

and Diligence in his Service, or to obtain some special Blessing which we want, or to testify our Thankfulness to God for Mercies received. Thus if we are in trouble, 'tis fit that we should bind ourselves with a Vow to serve God acceptably with reverence and godly fear, after the example of holy *David*, *Psal.* lxvi. 13, 14. And when we have received some remarkable Deliverance, we can do no less than vow that we will return some signal Devotion by-way of Gratitude, or allow something more than ordinary for charitable Uses. And 'tis some Evidence that we highly value God's Mercies, when we are thereby moved to engage ourselves by a Vow to keep more close to God, and to render to him better Obedience.

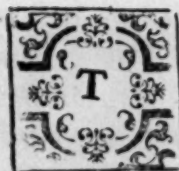
Secondly, A Vow, being rightly made, must be faithfully performed. *When a man hath vowed a vow unto the Lord, (saith Moses) he must not be slack to pay it : For the Lord will surely require it of him ; but if he shall forbear to vow, it shall be no sin in him. That which is gone out of his lips, he must keep and perform, even a free-will offering, according as he hath vowed unto the Lord, Deut. xxiii. 21, 22, 23.* There are some things which we owe unto God without a Vow : And there are some things which we do not owe unto God, unless we vow them. But after we have promised them to God, we are bound to perform. We must not come short in paying what we have vowed, nor must we change a good thing for a bad. For nothing can excuse us from performing the same thing, which we have vowed unto God, if it be good and acceptable to him. *Offer unto God thanksgiving (saith the Psalmist) and pay thy vows unto the Most High, Psal. l. 14.* It is no Sin not to vow,

but a less degree of Perfection ; but after a thing is vowed to God, 'tis a Debt ; and such a Folly it is not to pay it, as amounts to a gross abuse of God's Name. For 'tis a kind of deluding and scoffing at the Divine Majesty, not to keep promise with him. The Advice of Solomon is very excellent to this purpose. *When thou voweſt a Vow unto God (ſaith he) defer not to pay it ; for he hath no pleaſure in fools. Pay that which thou haſt vowed. Better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay,* Eccleſ. v. 4, 5.



C H A P X I X.

*Of Honouring GOD by our ACTIONS ;
with the SINS oppoſite.*



THE Second Duty concerning the glorifying of God's Name, is the honouring it by our *Actions*. And there are two ways of honouring God's Name by our Actions : The one is, *by leading an holy Life* : The other is, *by the right Confeſſion of the Truth*.

THE first way of Honouring God by our Actions is, *by leading an holy Life*. The Name of God, by which we are called, is glorified, when we walk in his ways, and order our Con-
versation

versation according to his Laws. For 'tis an Honour done to God, when we serve him with a pure Heart in Righteousness and true Holiness. And there is nothing more effectual to bring Glory to God, and to exalt him in the World, than the holy Lives of his Servants, and their fruitfulness in good Works. For *herein is God glorified that we bear much fruit ; so shall we be Christ's Disciples*, Joh. xv. 8. And when we cause the light of our good works to shine before men, we give them an occasion to glorify our Father which is in heaven, Mat. v. 16. For Men will be apt to think well and speak well of our God, and of his Laws, when they observe that we, who worship him, do live better than others.

THE Sin opposite is, *the leading a profane wicked Life* : Which tendeth much to God's dishonour, and hindreth the advancement of his Glory in the World. For there is nothing that doth so much disparage God, and lessen his esteem among Men, as the evil Lives of those that pretend themselves to be his Servants. The wicked Conversation of such as profess the Name of God brings a reproach on God himself, and moves Infidels to undervalue and despise him. *The name of God* (saith the Apostle) *is blasphemed among the Gentiles* by the wicked Actions of those who profess a Zeal for the Law, Rom. ii. 24. For they that are without will be apt to speak reproachfully, when they see such as pretend reverence to that Religion, which God hath revealed, walk directly contrary to it.

THE second way of Honouring God by our Actions is, *by the right Confession of the Truth*. The right Confession of the Truth is when we are so faithful and obedient to God, that we are willing

willing for his sake to endure any Affliction and Tribulation with Meekness and Patience. This Confession is two-fold, *Explicit* or *Implicit*.

The Explicit Confession of the Truth is, when we continue faithful and constant in it against all Oppositions, and suffer Death itself for it, according to the Will of God, that he may be glorified. And if when we do well, and suffer for it, we take it patiently, this is acceptable with God, 1 Pet. ii. 20. The bare suffering of Affliction is not sufficient to commend us to God. But the Cause for which we suffer must be good, and our Carriage in suffering must be humble, meek and patient, to qualify us for the Crown of Glory. And when we suffer for some Truth, which is necessary to Salvation, in love and obedience to God, with a quiet and patient Spirit, we are then properly Martyrs of God. For the patient suffering of Death for Righteousness sake, with an intent to glorify God, and adorn his Truth, is that which makes a Martyr.

The Implicit Confession of the Truth is, when for God's sake, and the Gospels, we leave our native Country, Goods, Friends, and Estates, to escape the storms of Persecution. And this kind of Confession is not only lawful, but highly commendable, when it may be done without committing any Sin : For we must not offer ourselves to Persecution, but use all good means to avoid it. *When we are persecuted in one city, we must flee into another,* Matt. x. 23. Our Saviour himself often withdrew from danger, *Joh. x. 39. and xi. 53, 54. Moses and Elias fled to save their Lives, Exod. ii. 15. 1 King xix. 3. And St. Paul used several innocent Arts to escape Death, Acts ix. 25, 30. and xxiii. 6. and xxv. 10. And we also may*
flee

flee in time of Persecution, when God affords us a lawful way of escaping. But if we cannot avoid the Fury of Persecution without committing some Sin, we may be sure that God calleth us forth to suffer : And then we are bound to suffer for his sake with Patience and Cheerfulness.

AND both these ways of confessing the Truth are the highest Expressions of our Love to God, and of our Zeal for his Glory : For we cannot by any thing more glorify God, than when we lay down our Life for his sake, or willingly part with all that in this World is dear to us. And if we suffer for Righteousness sake, we have no reason to be *ashamed or terrified*, but rather to *rejoyce in as much as we are partakers of Christ's sufferings*, that when his Glory shall be revealed, we may be glad also with exceeding joy, 1 Pet. iv. 13, 16.

THE Sins opposite to the right Confession of the Truth are these three :

- I. *The Denying of the Truth.*
- II. *The Suffering for Errors.*
- III. *The Suffering for a good Cause in an evil Manner.*

I. *The Denying of the Truth.* If we do not continue stedfast in the true Faith, when we are called to suffer for it, we betray the Cause of God, and are no true Disciples of Christ. For all that will be Christ's Disciples must be willing to take up their Cross and follow him : But he that loveth his own Life more than Christ is not worthy of him, *Luke xiv. 26, 27. Mat. x. 37, 38.* And if we are ashamed of Christ and his Word, he also will be ashamed of us, and disown us
to

to be his Servants. For *whosoever shall deny me (saith our Saviour) before men, him also will I deny before my Father which is in heaven, Mat. x. 33.* When we forsake God, and renounce his Religion for fear of Persecution, we greatly dishonour him, in that we fear Men more than him, and prefer the Love of the World before his Favour. And surely God will *take no pleasure in us, if we draw back, Heb. x. 38.* For he regardeth not such as serve him only in Prosperity, but fall away in time of Temptation: And therefore let us take heed lest there be in any of us an evil heart of unbelief in departing from the living God, Heb. iii. 12.

II. *The Suffering for Errors*: The goodness of the Cause is necessary to sanctify the Suffering. But if Men hold such Doctrines, as have no sufficient warrant from the Word of God, and suffer for them, they do not suffer for the Cause of God, but for their own Inventions; and instead of being happy in their sufferings, they cast themselves away. For we ought to be well assured that we are innocent, and that it is some necessary Truth of God's for which we suffer, or else we may commit great Sin, and be accessory to our Ruin in exposing ourselves to danger. 'Tis not every Opinion, nor every Pretence of Conscience, but only those fundamental Truths, which are necessary to Salvation, that can justify our laying down our Lives upon the account of Religion. Persecution is a matter of great weight: And he that expects to be blessed by suffering it, must have good ground to conclude, that he suffers for God's sake: For if the Cause, which Men have espoused, be really evil in itself, their Conceits will not make it good. And if they suffer
I for

for such a Cause, their Sufferings will never bring any Glory to God, nor Benefit to themselves. For *this only is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. But what Glory is it, if when we are buffeted for our faults, we shall take it patiently?* 1 Pet. ii. 19, 20.

III. *The Suffering for a good Cause in an ill Manner.* When we suffer for Righteousness sake, if we do not suffer according to the Will of God, we do not glorify his Name : For our Carriage in suffering, as well as our Cause, must be justifiable, to render our suffering acceptable to God. Though our cause be never so good and considerable, yet if we suffer for it out of Pride and Ambition to gain a Name, and not out of love to God to glorify him, we shall lose the reward of our suffering : Or if we revile, when we are reviled, and threaten and grow impatient when we are persecuted, we dishonour the Cause of God : For God is not honoured, nor our Religion adorned by our suffering for the Truth, unless we suffer as becometh Christians with Meekness and Patience. And therefore when we suffer for Christ's sake, we must be careful to suffer in that manner which he requires ; that is, *to bless them that curse us, to do good to them that hate us, and to pray for them which despitefully use us and persecute us,* Mat. v. 44.





CH A P. XX.

Of Honouring THINGS sacred.

THE Third Duty concerning the glorifying of God's Name is, *The Honouring of Things sacred*, which nearly relate to God. And there are several things of this kind, especially these three: *First, The House of God. Secondly, His Possessions. Thirdly, His Word and Ordinances.*

First, The House of God is the Place dedicated to his publick Worship. And to this we are to express esteem and reverence in Honour of God, who is there worshipped: For the Church being relatively *Holy*, in regard of its Use and End, ought to be more respected than other places. And our Saviour, by purging the Temple from all Profanations, hath taught us to honour the place of God's Worship, *Luke xix. 45, 46.* And therefore when ever we repair to the Church, we should behave ourselves there with an awful respect and reverence, and be zealous in performing the Duties of God's Service, for which it is consecrated. But if we profane the House of God by any unholy Actions, or common Usage, we dishonour God himself: For the reproach lights on God, when any abuse is done

to

to that which is consecrated to his Service. And sure in God's account they are very vile and impious, who *profane his holy things, and put no difference between the holy and profane*, Ezek. xxii. 26.

Secondly, *The Possessions of God* are such things as are set a-part for his Service, or for the Maintenance of those that attend his Service. And to these we ought to bear such a sacred respect as not to detain or alienate them. For whatsoever is dedicated to God for the use of his Ministers, cannot be taken away, or withheld without Sacrilege. And this is such a Sin, that it is not only a robbing of the Ministers, but a flat robbing of God, as himself hath declared by the Prophet; *Mal. iii. 8. Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.* And this Sin being so great, is often pursued with signal Vengeance: For it is a snare to the man, who devoureth that which is holy, Prov. xx. 25. This was the Crime for which *Ananias* and *Saphira* were smitten with sudden Death, because they kept back that which they had dedicated to God, *Acts v. 1, to ver. 12.* And History tells us, that when certain Soldiers had stolen some Gold out of the Temples at *Thoulouse*, they came all to miserable and unfortunate Ends. And 'tis observable, that those who endeavour to enrich themselves with the Spoils of the Church, do therewith bring such a Curse upon their Estates, as devours all that they have. For as the Eagle, that snatch'd fiery Sticks from the Altar, burnt her own Nest therewith; so those sacrilegious Persons, who think to gain much by
preying

preying upon the Goods of the Church, instead of gaining do thereby ruin themselves.

Thirdly, The *Word* of God is contained in the Holy Scriptures, and his *Ordinances* are the Sacraments which he hath prescribed in his Word, as outward parts of his Service. And to both these we are to express honour and reverence, and to look upon them as Means, which God hath appointed to bring us unto Salvation: For *God will be sanctified in all that come nigh him*, Lev. x. 3. And if we have respect for God himself, we shall highly esteem and value his *Word*, and use his *Ordinances* with reverence; But if we vilify the *Word* and *Ordinances* of God, we affront and despise him. For God himself is reproached and disparaged, when his *Ordinances* are abused, or when profane Jest is made of the grave Sayings of his *Word*, or when some Portion thereof is applied to Spells and Charms, and such like superstitious Devices.



CHAP.



C H A P. XXI.

Of the INSTITUTION of the LORD's DAY.

THUS far of those external Duties of Piety, which concern the *Glorifying* of God's Name in our ordinary Conversation : Now follow the third sort of external Duties of Piety, which concern the *Hallowing of the Time set apart for God's publick Service*. Now the Time appointed for God's publick Worship under the Law was the Seventh Day, and under the Gospel it is the First Day.

THE Seventh Day was the Sabbath, which God commanded the *Jews* to keep holy in memory of the Creation. But the *Jewish* Sabbath is ranked by the Apostle among the Shadows, which were abolished by the coming of Christ, Col. ii. 16, 17. *Let no man (saith he) judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days ; which are a shadow of things to come ; but the body is of Christ. And when the Galatians, being seduced by false Teachers, kept the Jewish Sabbath, and other holy Days prescribed by the Law, the Apostle plainly tells them, that by thus judaizing, they had in effect renounced Christianity ; as Gal. iv. 10, 11. Ye observe days and months and times and years. I am afraid of you, lest I have*

VOL. II.

K

bestowed

bestowed upon you labour in vain. And from hence it is evident, that the *Jewish Sabbath* is abolished, and it is utterly unlawful for Christians to observe it.

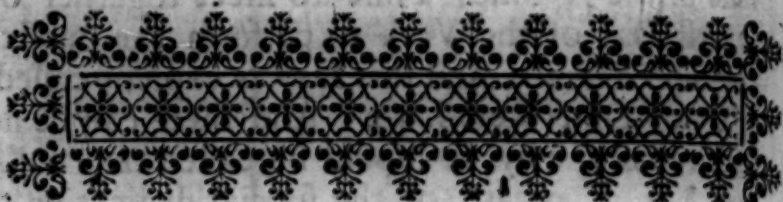
AND when the *Jewish Sabbath* was abrogated, it was still equitable, and in some respect necessary, that one Day in seven should be kept holy unto the Lord : For as the *Jews* were obliged to set apart such a portion of Time to God's publick Worship ; so we that have received greater Mercies ought in reason to be as liberal of our time to God. And this is the substance of the *Fourth Commandment*, that one Day in seven be dedicated to the publick Service of God. But we are delivered from the bondage of observing the *Jewish Sabbath* with the several Rites attending it. And the *Jewish Sabbath* ceasing, the Lord's-Day was instituted in its room, which we are bound to observe.

THE Institution of the Lord's-Day is founded in some sense on divine Authority. For though it be not expressly commanded in the Gospel to be observed ; yet there is sufficient ground from thence to conclude, that it was instituted by the Apostles themselves, in memory of our Saviour's Resurrection from the dead. For as the glorious Resurrection of Christ, and his frequent Apparitions, and the Descent of the Holy Ghost, seemed to mark out this Day above others for holy Duties ; so 'tis certain that the Apostles observed it, and held their holy Assemblies on it ; as appears from *Acts xx. 7.* *And upon the first day of the week when the Disciples came together to break bread.* And, *1 Cor. xvi. 2.* *Upon the first day of the week let every one of you lay by him in store as God hath prospered him.* Both which places of Scripture

pture argue that it was the usual custom of Christians in the Apostles Time to meet together on the first Day of the Week to perform the publick Worship of God : And this Day is expressly called, *the Lord's-Day*, Rev. i. 10. And there can be no other reason, why it should be called *the Lord's-Day*, but in regard of the special dedication of it to his Service : For otherwise all the Days of the Week are the Lord's, and he is to be worshipped on them. And since this Day was generally observed in the Apostles Time, 'tis most probable that the Apostles themselves ordained it to be kept holy ; because nothing of moment was then done in the Church without their order. And from the Apostles Time the Christian Church hath in all Ages observed this Day without alteration.

AND sure if there were nothing of divine Authority for observing this Day ; yet it is one of the most prudent Constitutions that ever was made : For besides the civil and temporal Conveniencies of it, this hath been the main Means which hath hitherto preserved the Face of Christianity among us. And if the Religion of this Day were not kept up, the greatest part of those that profess Christianity would soon forget it, and in short time become little better than Heathens. But the holy Assemblies, which are held on this Day to worship God, maintain the outward profession of Religion among us.





C H A P. XXII.

*Of SANCTIFYING the LORD'S-DAY;
with the SINS opposite.*



THE Duties required as necessary to
the right Observation of the Lord's
Day are in general two :

I. *The Sanctifying of the Day.*

II. *Rest from servile Works.*

I. *The Sanctifying of the Lord's-Day* consists in performing the Duties of God's Service ; which are either *Publick* or *Private*.

The Publick Duties are Prayers in the Church, Reading, Preaching, and Hearing of God's Word, and Administration of the Sacraments. These Duties are necessary to be done on the Lord's-Day, that it may be sanctified. And this publick Worship we are bound to attend ; and we should endeavour to perform the same with Reverence, Zeal, and Devotion. And that we may the better perform the Service of God in the Church, it will be requisite to prepare ourselves before we repair thither. And to
this

this *Solomon* adviseth well, *Eccles. v. 1. Keep thy foot* (saith he) *when thou goest to the house of God,* and be more ready to hear, than to give the sacrifice of fools.

The *Private Duties* are Prayers in the Family, and in the Closet, meditating on what we have heard, reading the Holy Scriptures and good Books, instructing the ignorant, exhorting and encouraging Men to Piety and Virtue, and the like. These holy Exercises are at all times fit to be done, but they are most seasonable on the Lord's-Day, when we cease from worldly Business, that we may be at leisure for holy Employments. And if we are diligent in the practice of these private Duties, we shall be the better prepared for the publick Worship of God in the Church, for which the Lord's-Day was chiefly set apart.

II. THE second thing required as necessary to the right Observation of the Lord's-Day is, *Rest from servile Works*. All that is moral in the *Fourth Commandment* is to be observed on the Lord's-Day. But Rest from Labour, as it is a means to perform the publick Worship of God, is moral, and concerns us no less than it did the *Jews*: For we are as much bound as they were to do the Duties of God's Service. And that we may have time and leisure for these Duties, we are to rest from all worldly Employments. But the Rest exacted of the *Jews* on their Sabbath was more strict than that which is required of us: For Rest on the Lord's-Day is meerly relative to the Works of Piety. And these Works must be done to sanctify the Day; and without the perform-

ance of them, the bare Rest from Labour is vain, and utterly unacceptable to God.

AND not only Works of *Piety*, and things subordinate thereunto, but Works also of *Charity* and *Necessity* may be lawfully done on the Lord's-Day. *The Works of Charity* both towards ourselves in making honest Provision, and in refreshing our Minds and Bodies, and also towards others in doing good to them, may be commendably performed on the Lord's-Day. And so our Saviour, to vindicate his Disciples, when they pluck'd the Ears of Corn on the Sabbath, and to justify his own Actions in healing the Sick on the Sabbath, clearly proved that such Works may be done on that Day without breach of the Commandment, *Mat. xii. 1, to ver. 9. Mar. iii. 1, to ver. 7. Luke xiv. 5.* And if the Works of Charity were lawful to be done on the *Jewish Sabbath*, then sure they may be done without scruple on the Lord's-Day. For 'tis fit that the Observation of this Day should give place to Man's Benefit, and not that Man should perish for the Day.

The Works of Necessity are such as cannot be deferred, nor could be prevented. And of this sort are the saving a Man's Life, the resisting of an Enemy, the rescuing of our own, or our Neighbours Goods from any sudden Casualty, and such like. And these Works were never forbidden to be done on the *Jewish Sabbath*, and much less on the Lord's-Day. But they may be done on this Day with a good Conscience, even in time of divine Service: For Necessity makes that lawful to be done, which otherwise would not be so. But then Men must not pre-

tend

tend Necessity where there is none ; nor ought they to draw a Necessity upon themselves by their Negligence or Improvidence.

AND if the publick Worship of God, and the private Exercises of Devotion be duly performed at set times on the Lord's-Day, and no Work be entertained to hinder the same, nor any vicious and scandalous Actions be done, the Day is rightly celebrated, though every moment of it be not spent in pious Duties, nor the vacant space observed with a superstitious Rest : For if the Lord's-Day must be observed with that strictness of Resting as the *Jewish Sabbath* was, the Day is only changed, but the Ceremony and Burden is continued. 'Tis true indeed the whole Lord's-Day may be commendably employed in Works of Piety and Devotion. And he that thus spends it (if he doth it without superstition, or judging other Men's Liberty) keeps it best, and most agreeable to the Ends of Religion, and the Interest of his Soul : But all are not bound by way of Precept to observe it in this strict manner. For if they were so bound, then they must be guilty of Sin in every Action that they do on this Day, which is not purely pious and religious, or directly relating thereunto. And as for those Texts of Scripture, which enjoin the strict Rest of the Sabbath, they do not extend to Christians. But Rest on the Lord's-Day is required of us no farther, than as it is a Means without which the Duties of the Day cannot be performed.

THE Sins opposite to the right Observation of the Lord's-Day are two :

K 4

I. *The*

I. *The Neglecting of the Day.*II. *The Profaning of the Day.*

I. *The neglecting of the Lord's-Day*: Which consisteth in making no account of it, and in refusing to perform the Duties of it. And sure we are unworthy to be called God's Servants, if we will not allow him one Day in seven, nor take the pains to attend his Service, but grow weary of it, and think all time lost that is spent in doing of it. For we are obliged as much as the *Jews* were to perform the publick Worship of God in the Church. And how far short do we come of them in zeal for God's Honour, if we will not keep his Day holy to him? And with what face can we pretend love and reverence to God, when we are backward to perform the Duties of his Service? For God who hath given us all our Time, hath a just right to require some part of it to be spent in his Service. And because he requires but one Day in seven for his publick Worship, 'tis most equal that we should dedicate that Day to his Service without grudging. But if we suffer every little thing to hinder us from serving him on his holy Day, how can we hope that he will approve of us, or confer a Blessing on our Labours in the Week following?

II. *The Profaning of the Lord's-Day*: This may be done three ways, either by doing servile Works, or by idle Resting, or by scandalous and sinful Actions.

THE servile Works of our ordinary Calling are unlawful to be done on this Day: For these
Works

Works are Impediments to the publick Worship of God, and they make the Day common. And whatsoever is gotten by such Works on this Day, is not likely to be blessed.

BUT though we rest on the Lord's-Day from our ordinary Work; yet if we do not perform the Duties of God's Service, our Resting is vain and sinful: For it is better to work on this Day, than to be idle and do nothing. The Ox and the Ass keep the Day as well as those that spend it in Sloth and Idleness.

AND if the Works of our Calling and sluggish Idleness be unlawful on the Lord's-Day, much more are the Deeds of Sin and Impiety, which are at no time lawful: For 'tis far less criminal to labour in our Calling, or to do nothing on this Day, than to be employed in the Service of Sin and Satan, as too many are, who set apart this time for Looseness, Excess and Debauchery; so that God is then more dishonoured than all the Week besides. It was bad enough in the Heathens to celebrate the Festivals of their false Gods with Vanity, Wantonness and Drunkenness; but sure 'tis more sad to see Christians worship the Calf, by acting worse than Beasts, when they proclaim an holy Day to *Jehovah*.

BUT besides the Lord's-Day, which ought to be sanctified weekly, there are other Days, which are to be observed and kept holy yearly, in remembrance of some special Blessings. And these are Days set apart by the Church, either in *Honour of Christ*, or in *Memory of his Saints*.

THE

THE *Feasts*, which the Church hath set apart in Honour of Christ, concern either his *Birth*, *Resurrection*, *Ascension*, the *Descent* of the *Holy Ghost*, or the like. And these Days we are to celebrate in an holy manner, by performing the publick Worship of God, and by rendring to him hearty Thanks for those signal Blessings which at such a time we commemorate. And if we are bound to be thankful to God for the great Blessings which he hath given us by Christ, then we ought to observe the time when those Blessings were bestowed: For there is no better way to keep Blessings in remembrance, and to express our Thankfulness for them, than to celebrate an annual Commemoration of them.

THE *Feasts* also which the Church hath set apart in Memory of the Saints, especially the holy Apostles, are to be observed and kept holy. And the right Celebration of these Days consisteth in praising God for those Graces wherewith he endued his Saints, and for those Mercies which he hath conveyed unto us by their Ministry, and likewise in following their good Example, and in practising those Virtues, wherein they were so eminent. For tho' we must not adore and worship the Saints, yet we may and ought to remember them to the Honour of God, and endeavour to imitate them in Piety and Virtue.

THERE are other Days likewise to be observed, and those are Days of *Fasting* and *Humiliation*, which the Church enjoins. And in observing these Days we are not only to afflict

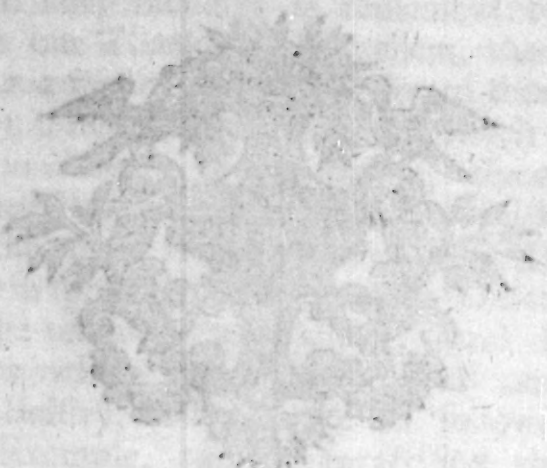
Book IV. *Of observing the Church's Fasts.* 139

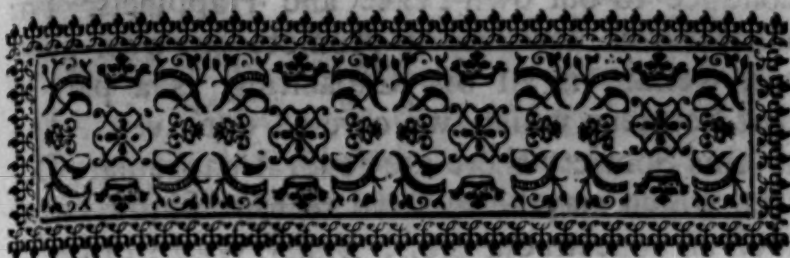
afflict our Bodies with Abstinence from Food, but we must also humble our Souls before God, confessing our Sins with Sorrow, and praying earnestly for pardon, and for averting those Judgments which we have deserved; and especially we must endeavour to break off our Sins by Repentance, and live in obedience to God's Will, that we may be qualified for those Mercies which we want.



THE

our Bodies with Astringents from Food.
We will also shew the same before
God, and that our Sins were known, and
that we were sorry for them, and for receiving
the Sacrament which we have abused.
The Church will not receive you to Communion
until you have done this, and live in obedience
to God's Word, that we may be purified for
our Sins, which will be done.





THE
 WAY of TRUTH;
 OR,
Body of Divinity,
 Consonant to the DOCTRINE
 of the *Church of England.*

BOOK V.

CHAP. I.

Of SOBRIETY towards ourselves;
 and of CONSIDERATION.

HAVING explained the great Duty of *Piety towards God*, with the several Branches of it, we come now to treat of *Sobriety towards ourselves*. This Duty of *Sobriety* is not here taken strictly for *Abstinence*, or *Temperance*; but it contains all those Virtues, which
 ... conduce

conduce to our own Peace and Happiness. For whatever is necessary to promote our own good and welfare in all our Capacities, is a part of that Sobriety which we owe to ourselves. And of this Sobriety there are several particular Duties, which may be reduced to four Kinds, either such as concern our *Souls*, *Bodies*, *Goods*, or *Credit*.

THE Duties of Sobriety, which concern our *Souls*, are these five: I. *Consideration*. II. *Watchfulness*. III. *Purity*. IV. *Humility*. V. *Meekness*.

THE First Duty which concerns our *Souls* is, *Consideration*. This is so necessary to the welfare of our *Souls*, that without it we cannot well amend what we have done amiss, nor grow in Grace. And the things which we are to consider and examine are two: 1. *Our Actions*. 2. *Our Condition towards God*.

First, We are to consider *our Actions*, and that before and after they are done. When we are about to do any thing, we should be well advised before we do it, and consider whether it be agreeable to the Law of God. For we have need to consider seriously before we act, that we may be assured of the lawfulness of that which we do. But if we do things rashly, and without Consultation, we cannot do them with a good Conscience: And whatever we do, if we are not well satisfied in Conscience that it is lawful to be done, 'tis a Sin in us to do it. And sure then it concerns us to take heed that we do nothing without due Consideration.

AND after our *Actions* are done, we are to consider them, and examine whether they be agreeable to the Law of God. And the Consideration

deration of what we have done, whether it be good or bad, is very necessary, and tendeth to our Benefit: If our Actions be good and virtuous, the reflecting on them brings Joy and Serenity to our Minds, and fills our Hearts with Peace and Confidence towards God. But if our Actions be vicious and wicked, there is then great need to examine them thoroughly, that we may heartily and fully repent of them: For how can we be truly humbled for our Sins, unless we understand the heinousness of them? Or how can we hate and forsake our evil ways, if we do not discern wherein we have transgressed? And 'tis certain, that every wilful Sin must be repented of in particular, before we can have any ground to expect pardon for it.

AND the Examination of our Actions ought to be frequent, that our Repentance may be the more easy and speedy: For the oftner we examine our ways, the better we shall remember our Sins, and be the more apt to hate them. And the sooner we turn from our Sins unto God, the more easily shall we obtain pardon, and the less difficult and troublesome will Repentance be: But the longer we delay our Repentance, the more will our Sins increase, and the less able shall we be to forsake them.

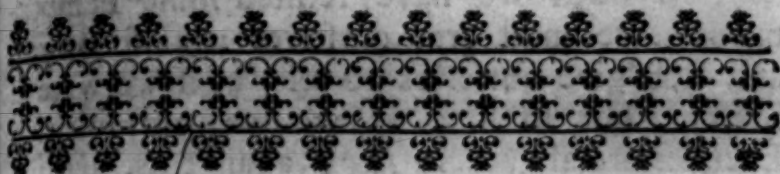
THE second thing which we are to consider is, *Our Condition towards God*: And that may be known by the Tenour of our Actions. For the Works, which we do, are an evident Mark, whereby we may discern whether our Condition be good or bad. If we endeavour as much as we can, to abstain from all Sin, and to walk according to the Rule of the Gospel, we may be sure that we are in favour with God, and shall enjoy

enjoy him in Glory. But if we continue in any wicked way, we are under the Wrath of God, and have no Right to the Promises of Pardon and Salvation.

AND the true knowledge of our Condition, whether it be good or bad, is very profitable, and conduceth much to our well-being. If our Condition be good, the knowledge of it will make us more diligent and zealous in the Practice of Piety and Virtue: For when we consider that we have walked before God in Truth, and with a perfect Heart, this will give us much comfort and satisfaction, and encourage us to continue in our Course of Holiness.

AND if our Condition be bad, the knowledge of it is apt to make us careful to amend it: For when we see and consider how wretched we have made ourselves by our Sins, and what Danger we have exposed ourselves to, this will be enough to make us loath and forsake our Sins, that we may escape ruin. But we shall hardly think it needful to change our Course of Life, and to seek Peace with God, until we understand that we have provoked his Wrath against us, and made ourselves liable to Vengeance. And the wretched neglect of trying themselves by the Rules of God's Word is the usual Cause that maketh Men continue in their dangerous Condition. And the longer Men neglect to enquire into themselves, and to examine their State, the more afraid will they be to review their evil Deeds, and the more unwilling to leave them.





C H A P. II.

Of WATCHFULNESS.

THE Second Duty which concerns our Souls is, *Watchfulness*. This is such a Circumspection over our ways, as makes us careful to avoid Sin, and to resist the Temptations to it. There is nothing but Sin can hurt the Soul, and bring Destruction on it. And if we are watchful against Sin, our spiritual Enemies can do us no harm : And therefore it concerns us to take heed that we do not entertain, nor cherish any Sin.

AND especially we must watch against those Sins, to which our natural Temper, Condition, or Course of Life, do chiefly incline us : For these kinds of Sins are most likely to prevail against us, and to do us the greatest Mischief, if we do not take care to avoid them. As in a besieged City the Inhabitants are diligent to keep the strongest Guard at that Place which is weakest ; so where-ever we find that our Souls are weakest, and most inclined to yield to the Assaults of Sin, there especially we are to be watchful : And therefore let us observe to what Vices we are naturally prone, and what Sins do most ordinarily wait upon our Condition, and Course of Life : And then let us with all diligence fortifie ourselves against them.

AND when we have resisted some Temptations, we must arm ourselves against others, and not give ourselves to rest, as if we were in Safety. For so long as we live, our spiritual Enemies are always in Arms against us, and use all subtil Means to circumvent and destroy us. When they cease their Assaults, they seek some Advantage against us: And sometimes they seem to fly, as if they were vanquished, that they may draw us into their Snares. And therefore when we have given them one Repulse, we must not grow secure, as if the Danger were over, but stand upon our Guard, and prepare for another Assault.

AND this Watchfulness against our spiritual Enemies is necessary to preserve us from the Mischief, which they labour to bring upon us: For when we are circumspect to observe their Snares, we are in a readiness to withstand them: But if we are careless and negligent, we lie exposed to the evil of Temptations, and may with little difficulty be overcome. *Sæpe quem tentationis certamen superare non valuit, sua deterius securitas stravuit*: Whom the Conflict of Temptation could not conquer, his own Security oft-times hath more shamefully overthrown. When *Lot* was careless and secure, he was easily tempted to Drunkenness, and then he fell into the Sin of Incest. When *David* lived at ease, and gave himself too much Liberty, he soon began to lust, and Lust moved him to commit Adultery, and that drew him to Murder. And much more easily may we be circumvented and vanquished by the Enemies of our Salvation, if we give ourselves to Sloth, and neither consider the Danger we are in, nor endeavour to escape it.

C H A P.



C H A P. III.

Of Purity.



THE Third Duty respecting our Souls is, *Purity* : Which consists in cleansing our Souls from the Pollutions of Sin, and in making them pure and holy, that they may be capable of Happiness. And the worth of our Souls is so great, that they deserve to have our chiefest care employed about them, in order to dispose and qualify them for eternal Salvation. And there is no other way to save our Souls, than to turn from our Sins unto God, and to practise Holiness in his Fear : For every Man that hath hope to reign with Christ in Glory, *purifieth himself even as he is pure*, 1 Joh. iii. 3. And unless we are holy, and continue patient in well-doing, we can have no right to heavenly Happiness. But *if we would enter into Life, we must keep the commandments*, Mat. xix. 17. And *without holiness no man shall see the Lord*, Heb. xii. 14. And therefore there is no ground for us to hope for Happiness, unless we are pure and holy.

NAY, Holiness is not only the Condition, on which heavenly Happiness is promised ; but it is also a necessary Qualification to fit us for it : For

Happinefs implies a mutual Correspondence and Similitude between the Objects which afford it, and the Faculties which enjoy it. And unlefs we are endued with an heavenly Mind, and difpofed to enjoy fpiritual and heavenly Pleafures, we cannot be happy by enjoying them : For 'tis not fo much the Place as the State, that makes Heaven. And Purity and Holinefs, and an heavenly Converfation here are neceffary to difpofe and fit us for an heavenly State. The Happinefs of Heaven is not only entailed upon Holinefs, but it doth chiefly confift in it : For when Holinefs is perfected, it is the fame with heavenly Happinefs. And unlefs we are cleansed from our Sins, and become heavenly minded, and lead an holy Life, we are not capable of being happy in Heaven it felf : For the Happinefs of Heaven confifteth in the Enjoyment of God and Chrift, and in the Fellowfhip of the glorified Saints and Angels. And fince all thofe Inhabitants of Heaven are pure and holy, and delight only in Virtue and Goodnefs, and fpiritual Enjoyments, we muft of Neceffity be like them, and refemble them in Difpofition and Affection, otherwife we cannot be happy in their Society.

THERE is fo vaft a diftance between God and polluted Souls, that there can be no Agreement between them. For *what fellowfhip hath righteousnefs with unrighteousnefs ? And what communion hath light with darknefs ? And what concord hath Chrift with Belial ?* 2 Cor. vi. 14, 15. When Men are really wicked, and delight only in Vice and fenfual Enjoyments, what Felicity can they take in fpiritual Joys and heavenly Glory ? For they that are in the Flefh cannot please God, nor take pleasure in him. If it were poffible for
wicked

wicked Men to be admitted into Heaven; yet they could not be happy in Heaven itself, because nothing is there suitable to their sensual Inclinations and vicious Affections. And therefore until they repent of their Sins, and purifie their Hearts, and become new Creatures, they have no ground to hope for heavenly Happiness, nor are they qualified for it.



C H A P. IV.

Of HUMILITY: Of PRIDE; and
VAIN-GLORY.

THE Fourth Duty which concerns our Souls is *Humility*. This is such a Sense of our own Unworthiness, as makes us abase ourselves, and be content that others should esteem meanly of us. And if we look into ourselves, we shall see cause enough to acknowledge our own vileness. For there is nothing in us or done by us, whereof we may be proud. If we have any natural Gifts, they were given us of God, and we contributed nothing towards the procuring of them. And if we have any Grace and Goodness, that is wrought in us by the Holy Spirit. For *who maketh us to differ from others? And what have we that we did not receive?* And if we have received from God

all the good things which we enjoy, how can we glory, as if we had not received them? And therefore *we should not think of ourselves more highly than we ought to think, but we should think soberly, according as God hath dealt to every man the measure of faith*, Rom. xii. 3.

AND if we have a mean Opinion of ourselves, we shall be content that others shall esteem meanly of us: For when we are truly humble, we shall not be much discouraged, though we be slighted and contemned by others; because none can think more meanly of us, than we do of ourselves. And this Advantage we have, when we are disrespected or reproached for well-doing, that we enjoy the Gifts and Graces of God without the Danger and Temptation of Pride. But if we pretend ourselves to be humble, and yet are highly displeased when others have a low esteem of us, we are infected with a secret Pride, and by an outward shew of Humility labour to gain the greater praise and commendation.

THE Sins opposite to this Humility towards ourselves are two: I. *Pride*. II. *Vain-Glory*.

I. *Pride* is an high Opinion of our own Worth, when we magnifie ourselves for the good Things which we have or do. This Sin of Pride is very heinous, and highly provokes God to Anger. For *every one that is proud in heart is an abomination to the Lord*, Prov. xvi. 5. And other Sins also do naturally flow from this: For *he that is of a proud heart stirreth up strife*, Prov. xxviii. 25. And when a Man thinks too highly of himself, he envies those that are above him, and is ready to quarrel with such as do not submit to him.

AND

AND this Sin of Pride is very unreasonable as well as sinful, whatever is made the ground of it. If we are proud of any natural *Endowments*, these are not worth the being proud of; and if they were more excellent, yet they are not durable, nor did we procure them by our own Industry: And therefore 'tis unreasonable to think highly of ourselves for such things. And 'tis no less foolish to be proud of worldly *Honour* or *Riches*. For these things contribute nothing of real worth to us: And they are also mutable and uncertain, and may be taken from us by divers Accidents. And if we magnify ourselves for them, God in his just Judgment may the sooner deprive us of them. And the more we exalt ourselves in our flourishing Estate, the less Pity and Favour shall we receive from others, when we are brought low. But the greatest Folly of all is to be proud of our Piety and Holiness: For Pride not only provokes God to withdraw his Grace where it is so abused, but also spoileth the best Works, and maketh them vile and sinful.

NAY, the Sin of Pride usually frustrateth the very End it aims at: The chief design of the proud Man is to exalt himself. But there is nothing doth so much lessen his esteem as his haughty Carriage. He that values himself least is most respected by others: But he that seeks to raise himself by Pride, is commonly most despised and condemned.

II. *Vain-Glory* is such an earnest desire of having praise of Men, that we propound it as the end of our Actions. This Sin corrupteth our best Works, and makes them of no account with

God. Though we must cause our Light to shine before Men, that they may see our good Works, and glorify our Father which is in Heaven ; yet if we do good Works on purpose to glorify ourselves, we shall not be approved of God : For the Glory of all things belongs to God, and he hateth those that seek to deprive him of it.

AND as this Sin of Vain-Glory pollutes our good Actions, and renders them odious to God ; so it destroys all the Fruit of them : For he that doth any holy Duty to be seen and commended of Men, hath his reward in that he is praised by them, and he must expect none from God. *Mat. vi. 2, 5.* And what a wretched Folly is it to lose the Favour of God, and eternal Happiness, for the vain praise of Men, which cannot do us any good ? And if this were well considered, we should not so eagerly desire an airy esteem among Men, but rather seek the Honour which cometh from God only.



CHAP.



C H A P. V.

Of MEEKNESS; and of unjust ANGER.

THE Fifth Duty respecting our Souls is, *Meekness*: Which is such a quiet and peaceable Temper of Mind, as frees us from the troublesome Storms and Effects of Anger. This Virtue procures great Advantage to ourselves; and in that respect it becomes a Duty, which we owe to ourselves: For we are bound to seek our own Peace and Happiness. And Meekness is necessary to make us happy both in Heaven and in Earth. We are not qualified to live with God in Heaven, unless we are like him in Meekness and Gentleness. Nor can we enjoy ourselves, and what we possess on Earth, unless we are meek and patient: Whereas Anger and Fretfulness spoil all the Comforts of Prosperity, and render Adversity intolerable; Meekness on the contrary mitigateth outward Troubles, and makes a Man enjoy himself, and all that he hath: For the meek Man lives in a continued calm, and is at rest, when others are disturbed. Herejoiceth in the good Things which he possesseth, and triumpheth over those Indignities and Injuries, which cast the Angry and Impatient into violent Agonies. And surely that must needs be a very pleasant Virtue, worthy of our labour

^labour to acquire, which sweetens Crosses, and makes us to enjoy our Blessings, and frees us from the great Unquietness of furious Passions.

AND this Virtue of Meekness is no less honourable, than beneficial : For it raiseth our esteem, and commendeth us to God and Men : *The ornament of a meek and quiet spirit is in the sight of God of great price*, 1 Pet. iii. 4. And a meek and kind Behaviour procures us Honour and Respect among Men : For nothing renders our Company so amiable and obliging, as sweetness and mildness in our Conversation ; but Rage and extravagant Passion makes a Man ridiculous, and renders his Society loathsome.

THE Sin opposite to Meekness is *unjust Anger*: Which is when Passion ariseth upon slight or no Cause, and exceeds measure either in proportion or duration. The justifiable Causes of Anger are either some heinous Sin committed against God, or some great Injury done to other Men. And if it be lawful to let Passion arise upon weighty Matters wherein our own Interest only is concerned ; yet sure those trifling Occasions, which most commonly stir Men up to Rage, can never excuse it. But if we are angry without just Cause, and seek Revenge, we incense God's Anger against ourselves, and wrong ourselves more than our Adversary can do.

AND when there is just Cause of Provocation, and Anger is lawful upon that account ; yet if it swell beyond its due proportion, and break out into railing and reviling Speeches, or any injurious Deeds, it becometh sinful : For if Anger that is at first justly kindled burn into Flames of Hatred, or dissolve any Bond of Duty,

it

it is criminal and dangerous. Thus we may be justly angry for God's sake, because he is dishonoured, and his Laws are transgressed: But if our Zeal for God's Glory abolisheth our Charity to Men, or causeth us to commit any unjust Action, it is sinful, and hurtful to ourselves as well as to others: For Christianity requires us to moderate our Passion, and keeps us from being Furies; but it doth not forbid us to resent an Injury, nor make us Blocks.

AND as Anger is criminal, when it exceeds proportion; so if it be indulged, and lasts longer than it is fit, it becomes sinful by the Continuance of it, though it were innocent at first rising. But if it be evil in respect of the Cause, it can never become good, and it will grow worse by the duration of it: For Anger is a Sin of that Nature, that if it be not soon suppressed, it will turn into Malice.

THE Mischiefs, which this Sin of Anger produceth, are sufficient to deter us from it: For Anger is a kind of Frenzy and Madness, it disturbs the Body, confounds the Faculties of the Soul, and turns the Man wholly out of himself. When a Man is in the height of Passion, he hath not the use of his Reason, his Wits are not his own, his Tongue is not his own; but he is hurried about by his Fury as a wild Beast provoked.

THIS Sin of Anger also createth much needless trouble: For if a Man be hasty and contentious, any the least Affront or Injury puts him out of all good Temper, and overwhelms his unquiet Spirit. And his Rage and Fretfulness doth not in the least redress the wrong,
which

which he hath received ; but rather increaseth it, and gratifies his Adversary.

NAY, passionate Anger draws us to other Sins, and exposeth us to Vengeance : For an *angry man* (saith Solomon) *stirreth up strife, and a furious man aboundeth in transgression*, Prov. xxix. 22. He that is of an hasty Spirit, and letteth the Reins loose to his Passion, cannot stop himself at his Pleasure, but he will be ready in his Fury to run into any kind of Wickedness that lieth in his way. And how many have committed those things in their Rage, which afterward they have been heartily sorry for ? And who that hath any care of his Soul, will wilfully bring himself into such a Condition, as will make him apt for any Wickedness, which ministreth to Revenge ?

AND as Anger betrays us to other Sins ; so it exposeth us to Vengeance. This is not such a Sin as with our ordinary Frailties shall have its Pardon of course upon a general Repentance ; but unless it be mortified here, it will cost us dear in another World : For Strife and Wrath are some of these Works of the Flesh, which exclude Men from Heaven, *Gal. v. 20, 21.*





C H A P. VI.

Of SELF-PRESERVATION.

SO much of the Duties which concern our Souls : Now follow those which respect our Bodies. And they are three : I. *The just Preservation of them.* II. *Chastity.* III. *Temperance.*

THE First Duty which respects our Bodies is, *The just Preservation of them.* The Law of Nature binds us to seek our own Safety and Welfare. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, Eph. v. 29. And we are bound by that Justice, which we owe to ourselves to avoid all Dangers which threaten our Life : For Self-Preservation is a natural Principle : And we have both Precept and Example in Holy Scripture to use the lawful Means to provide for own Safety : When we are persecuted in one city, we are commanded to flee into another, Mat. x. 23. So David endeavoured, by all just ways, to save his Life against the malicious Attempts of Saul : And St. Paul used some innocent Policy to escape Death. And we also ought to avoid all unnecessary Dangers, whereby our Life is hazarded.

AND

AND when we are unjustly assaulted, we are bound to defend our Life against Violence; and we may lawfully kill our Adversary, if we cannot otherwise save our own Life: For our own Life is dearer to us, than anothers: And Necessity acquits us from guilt, when we kill another in our own just Defence.

THE Sin opposite is *Self-Murder*: And there are two ways, whereby we may become guilty of this Sin: The one is by exposing ourselves to unnecessary Dangers: The other is, by killing ourselves.

IF we bring ourselves into Danger of Death, when we may by ordinary means prevent it, we are guilty of Self-Murder: So when engage in causeless Quarrels and Contentions, which may be an occasion of procuring our Death, we ourselves are accessory to it. And if we inflict such Punishment on our Bodies, as may perhaps shorten our Days, we are then the Cause of our own Death: Or if we lead such a vicious Life, as may impair our Health, and hasten our Death, we are guilty of destroying ourselves. For tho' we may enjoy the Creatures to our Comfort, yet we must take heed that we do not draw Mischief on ourselves by Excess. Nor must we any way hurt or destroy our Body, though we may keep it under, and not suffer it to draw us into Sin.

AND if we ought not to expose ourselves to such Dangers, as may cause Death, much less may we lay violent Hands on ourselves: For we have not Power over our own Life: And it is a Sin against Nature to destroy ourselves. And if any Man casteth himself away to escape some temporal

poral Misery, which he esteemeth worse than Death, he plungeth himself into eternal Ruin. For he that murders himself must needs die in the Act of sinning; and consequently he must needs perish for ever: For whoso commits any heinous Sin, and dies therein without Repentance can have no ground to hope for Mercy.

NAY, if a Man goes about to kill himself, and hurts any part of his Body with an ill intent, though Death doth not follow, yet his guilt is very great, and it will require a very deep Repentance, before it can be wiped off. And the Consideration hereof is enough to deter any from so horrid and dangerous a Sin.



C H A P. VII.

Of CHASTITY; *with the SINS opposite to it.*



THE Second Duty respecting our Bodies is, *Chastity*: Which consists in abstaining from all Pollutions of the Flesh, both in Thought, Word, and Deed. We must keep our *Hearts* clean from all sinful Lusts, and not suffer any unchaste Imaginations and Desires to harbour in our Breast. And our *Discourse* also must be gracious, seasoned with Modesty and Gravity; and *no corrupt communication must proceed out of our mouths, but that which*

is good to the use of edifying, that it may minister grace to the hearers, Eph. iv. 24. And our Behaviour likewise must be decent, modest, and sober. And we ought to possess our vessels in sanctification and honour, not in the lusts of concupiscence, even as the Gentiles, which know not God, 1 Thess. iv. 4, 5.

AND to keep ourselves chaste, we should be watchful over our Eyes and other Senses, that they may not betray us unto any filthiness. And we must be careful also to suppress the first Risings of Lust, and to avoid all Occasions and Incentives to it. And we must be diligent likewise to use Prayer and Fasting, that the unclean Spirit may be cast out; for Fasting serves to keep the Body in subjection, that it may not wax wanton: And Prayer elevates the Soul, and fortifies it against the Insurrections of the Flesh. And when these Helps prove ineffectual to restrain Lust, the last Remedy is Marriage, which becomes a Duty to such as cannot contain.

THERE are none prohibited by the Word of God to marry: But *marriage is honourable in all, and the bed undefiled*, Heb. xiii. 4. Even Priests themselves have freedom to marry, as the Apostle testifies, 1 Tim. iii. 2, 4. And all the Apostles, except St. John and St. Paul had Wives. And St. Paul professeth that he had power as well as others to have married, 1 Cor. ix. 5. Indeed, if any have vowed to live single, they are bound, if they can, to keep their Vow; but if they have not power to live chastely in a single Life, they may lawfully marry, though they have vowed the contrary: For their Vow doth not oblige them to continue in Sin: *But it is better to marry than to burn*, 1 Cor. vii. ix.

THE

THE Sins oppoſite to Chſtity are all kinds of Uncleanneſs, as Adultery and Whoredom. *Heb. xiii. 4.* Fornication and Inceſt. *1 Cor. 10. 8.* *Lev. xviii. 6.* *1 Cor. v. 1.* Polygamy, or the having more Wives than one. *Lev. xviii. 18.* *1 Cor. vii. 2.* Immoderation, or Unſeaſonableneſs in Conjugal Embraces. *1 Cor. vii. 5.* *Ezek. xviii. 6.* Divorce or Separation, for any cauſe except Adultery. *Lev. xviii. 22, 23.* And many other Deeds of Carnality, which ought not to be once named among us, as becometh Saints.

AND beſides thoſe groſſer Acts of Uncleanneſs, all the lower degrees alſo of this Sin are forbidden; ſuch are all impure Thoughts, unchaſte Deſires, and wanton Looks. *Col. iii. 5.* *Mat. v. 28.* all obſcene and filthy communications, and fooliſh talking, and jeſtings, which are not convenient. *Eph. v. 4.* *Col. iii. 8.* impudent and light Behaviour, immodeſt and wanton Attire, and all other Proviſions which are made to ſerve the Fleſh. And whoſo taketh Liberty in theſe lower Degrees of Uncleanneſs, bringeth himſelf into Danger of being drawn to the groſſer Acts; neither doth he abſtain from them out of Conſcience, but upon ſome Temporal Conſideration.

THERE are ſeveral other kinds of Uncleanneſs, which neither Modeſty nor Prudence permits me to enumerate and explain, leaſt the Diſcourſe ſhould corrupt and deſile. But there is moſt need to produce Arguments againſt Uncleanneſs, that all may be moved to avoid it. And ſure the Hainouſneſs and Miſchiefs of this Sin are ſo great, that if they were conſidered; doubtleſs they would be effectual to diſſwade any from it.

First, **THIS** Sin of Uncleanness is so hainous, that it involveth in it an heap of Sins. For it is not only a transgression of the *Seventh Commandment*, but also a kind of Sacrilege, a robbing Christ of his Right, and a polluting of his Temple. For our Bodies are the Members of Christ, and Temples of the Holy Ghost. And how great a guilt is it to defile the Temple of the Holy Ghost, and to *take the members of Christ, and make them the members of an Harlot*? 1 Cor. vi. 15.

AND besides the immediate offence against God, Uncleanness doth not only, as other Sins, defile the Soul, but it hath also a perfect enmity against the Body. For *every Sin which a man doth is without the Body; but he that committeth Fornication, sineth against his own Body*. 1. Cor. vi. 18.

AND this Sin is not only injurious to ourselves, but to those also who joyn with us in it. For they are hereby exposed to Reproach and Scorn, robbed of their Innocency, and perhaps set in such a course of Wickedness, that they may never return from it. And needs then must Uncleanness be a very gross complicated Sin. And it is justly reckoned as one of the chief among the Works of the Flesh. Gal. v. 19.

Secondly, As the guilt of Uncleanness is great, so the mischiefs of it are answerable. For this Sin doth not only blast a Mans Credit, and waste his Estate, but it weakens his Body, and causes many loathsome as well as painful Diseases. And such Torments sometimes do Men suffer by this Sin, that if they are not thereby moved to avoid it, they must needs contradict their Nature, and in a proper Sense even hate their own Flesh.

BUT Uncleanness is not only hurtful to the Body, but produceth also much mischief to the Soul:

Soul: For this Sin debaseth the Mind, and mollifies the Spirits, and wasteth the Conscience, and puts a Man into a state of enmity with God, and like a Gangrene eats out the heart of Virtue, and open's the door to other Vices. And when a Man hath long run the maze of Lusts, he is entangled in such a Labyrinth of Wickedness, that it is an hard matter for him ever to get out. For *they that go unto a strange woman seldom return again, neither take they hold of the paths of Life.* Prov. ii. 19.

AND if a Man continues in this Sin of Uncleannefs without Repentance, there is no hope of Mercy for him. For *neither whoremongers, nor adulterers shall inherit the Kingdom of God.* 1 Cor. vi. 9, 10. Gal. v. 19. 21. But such as burn with Lust on Earth, shall dwell with everlasting burnings in Hell. Though they escape Punishment in this World, and live many Days to renew their Guilt, yet they shall not escape the heavy judgment of God in the next World; but for their short brutish Pleasures here, they shall be there condemned unto eternal and intolerable Pains.





C H A P. VIII.

*Of Temperance in EATING and DRINKING,
with the SINS opposite thereunto.*

THE third Duty which respects our Bodies, is *Temperance*. And of this there are especially three Kinds, answerable to the Objects about which they are exercised; as First, *Temperance in Eating and Drinking*; Secondly, *in Apparel*; Thirdly, *in Recreations*.

THE first Kind of Temperance concerns *Eating and Drinking*. This Temperance is to be measured by the right Ends of Eating and Drinking. And those are two. *The First is to preserve Life*. The nature of our Bodies is such, that we have daily need of Nourishment, and we cannot live without it. And if we are moderate in using those Meats and Drinks, which God hath created to be received with Thanksgiving, we do not offend, but serve God in supplying our Bodily Needs. And so long as we eat and drink no more than what is necessary to sustain Nature, and to maintain the Health of our Bodies, we keep within the bounds of Temperance.

THE Second End of Eating and Drinking is, *to refresh us and enable us to do the Duties of our Calling with cheerfulness*. When our natural Necessities

fities are relieved, we may eat and drink what is convenient to revive and cheer our Spirits, and to make us more fit for our lawful Employments. For every Man may without scruple, eat and drink so much as may serve to maintain the Strength of his Body, and to enable him the better to perform any necessary Business. But the quantities of Nourishment, which we take, must not be so large, that they may discompose our Minds or disturb our Bodies. Nor must the sorts of our Food be beyond our Estate. For if we accustom our selves to such delicate Fare, as we cannot well maintain, we are guilty of Luxury. And if we eat and drink so much, that our Reason is clouded by it, and we are made more unfit for the Works of our Calling, we are guilty of some Intemperance.

THE Sins opposite to this Kind of Temperance are two ; *Gluttony* and *Drunkenness*.

I. *Gluttony is an excess in Eating.* When a Man is too much given to his Appetite, and eats more than is necessary for his need and refreshment, he exceeds measure. This Sin is so vile and base, that most Men are ashamed to own themselves at any time guilty of it. And indeed every Man's Senses are sufficient to convince him of the Folly and Mischief of it. Though it doth not appear so brutish as Drunkenness, yet according to its degree it is no less Criminal, and usually more hurtful to the Body. For surfeiting besides the present pain and disturbance it causeth to the Body, is apt to impair our Health, and shorten our Life. And how many by excessive eating have cast themselves into dangerous Diseases, and ruined themselves in this

World as well as in the next? *For excess of Meats* (saith Ben-Syrach) *bringeth sickness, and surfeiting will turn into cholera. By surfeiting have many perished; but he that taketh heed prolongeth his life,* Eccles. xxxvii. 30, 31. And therefore we have reason (as our Saviour adviseth) *to take heed to ourselves, lest at any time we be over charged with surfeiting and drunkenness,* Luk. xxi. 34.

II. *Drunkenness is an immoderate Love and Use of Drink.* And that Affection to drink, which enticeth a Man to Excess, is immoderate and sinful. And that Drinking, which passeth beyond the sober Refreshment of our Spirits, is Excess; and the more excessive it is, the more criminal. When a Man drinks no more than what will consist with his Health, yet if his Understanding be altered by it, and grows either too dull and heavy, or too light and airy, this is the beginning of Drunkenness. And the next Degree of this Sin is, when a Man is deprived of the Use of his Reason by drinking little in Quantity. And if a Man swallows down abundance, and yet through strength of Brain retaineth his Understanding, though he be not actually drunk, yet he is guilty of the greater Intemperance, and liable to that greater Measure of Wrath, which is denounced against such as are mighty to drink Wine, *Isa. v. 22.* But when a Man drinks much in Quantity, and thereby distempers his Mind, and loseth his Reason, he is guilty of Drunkenness in the highest Degree. And while he wallows in his Filthiness, he appears much worse than a Beast in the Shape of a Man.

AND

AND the *Guilt* of Drunkenness is so great, and the *Mischiefs* of it so many, that if the same were well considered, they are sufficient to make Men loath and forsake it.

First, THIS Sin of Drunkenness is so hainous, that Nature itself, before it is besotted, abhors it. And there is nothing that more defaceth the Image of God in Men, and maketh them like Beasts without Understanding. Nay this is such a complicated Sin, that several Commands are broken by it in one kind or other.

AND Drunkenness is not only Evil in itself, but the direct Cause of many other Sins. For this Sin seldom goes alone, but it prepareth the Way for other Wickedness, and maketh a Man unfit for any thing but Vanity and Mischief. What horrid Oaths and Curses, and unsavoury Speeches are poured out, when the Brain is inflamed by Excess? What Sin is so vile and base, that some Drunkards will not venture on? And how often in their drunken Phrensy do they commit those things, which they themselves in their sober Temper are ashamed of, and do detest? For wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise, Prov. xx. 1.

Secondly, THE Mischiefs of Drunkenness are such, that they are able to convince any Man of the Folly and Madness of it. For this Sin is very prejudicial both to our temporal and eternal Interest. It lays Reason in a Trance, disorders all the Faculties of the Mind, and discovers all the Nakedness of the Soul, all its Weaknesses and Follies, divesting a Man of the Image of God, and hardly leaving him the Image of a Man.

AND this Sin doth not only disorder the Soul, but it is very hurtful also to the Body and Estate. For *the drunkard* (saith Solomon) *shall come to poverty*, Prov. xxiii. 21. And how many have brought themselves to Penury by Excess? And the Body likewise by this Sin suffers much. How is the Comeliness and Beauty of the Face impaired by it? What terrible Qualms and Heart-burnings pursue it? And are not divers Diseases the genuine Effects of it? And one would think that the Disturbance and Pains which it createth to the Body, should be enough to make Men weary of it.

BUT the greatest Mischief of Drunkenness is, that it exposeth Men to eternal Ruin, and excludeth them from the Kingdom of Heaven. For *neither thieves, nor covetous, nor drunkards shall inherit the kingdom of God*, 1 Cor. vi. 10. Gal. v. 21. And if neither the present Evils which accompany Drunkenness, nor the Terror of everlasting Vengeance which is threatned against it, will affright Men from it, there is no Remedy, but they must go on and perish in their Sottishness.





C H A P. IX.

*Of Temperance in APPAREL and RE-
CREATIONS.*

THE second Kind of Temperance is that which concerns *Apparel*. This Temperance must be regulated by the Ends for which Apparel ought to be used; and those Ends are Four. The First is, *The covering of Shame*. For Honesty requires us to hide our Nakedness; and 'tis immodest and undecent to leave those Parts open, which ought to be concealed.

THE second End of Apparel is, *The defending the Body from Heat and Cold*. For Raiment is necessary to keep us warm, and to preserve our Health. And therefore we should wear such Garments as may serve for that purpose.

THE third End of Apparel is, *The Adorning of the Body*. The Use of Garments is not only for Necessity and Modesty to hide Shame and maintain Health, but also for decent Ornament to set the Body off with innocent Neatness. For 'tis agreeable to Nature that *our uncomely parts should have more abundant comeliness*, 1 Cor. xii. 23. And 'tis reasonable that we should wear such sort of Clothing as is decent. And the Rule for Decency is the Custom of the Nation, which is used

used by the Grave and Sober of our Rank. And such as utterly decline the common Fashion, are as much to be blamed, as they that study to appear in the exactest Form of it.

THE fourth End of Apparel is, *The distinguishing of Persons, and that both in respect of Sex and Degrees.* There ought to be such difference of Habits as may serve to distinguish the Sex, according to that Constitution which God established among the *Jews*, *Deut. xxii. 5.* And 'tis fit also that Distinction of Degrees among Men should be known by the Habits which they wear. For as there are different Orders and Conditions of Men in the World, so their Garments ought to be suitable to their Degrees. They that are noble and rich may lawfully wear rich and gorgeous Cloathing, *Gen. xxiv. 22, 47,* and *xli. 42.* *Luk. vii. 25.* But such as are of a meaner Rank (as most Christians were at the first Publishing of the Gospel) are forbidden to *adorn themselves with gold, or pearl, or costly array,* *1 Tim. ii. 9.* *1 Pet. iii. 3.* For every Man ought to cloath himself with such Raiment, as is agreeable to his Place and Condition.

AND if we observe these Ends of Apparel, we keep within the Bounds of Temperance. But to attire ourselves in such immodest Garments, as will hardly conceal our Shame, or keep us warm, is a great Folly and Vanity. And 'tis no less a Fault to be curious and solicitous about the Fashion of our Garments: And 'tis yet a greater Fault to spend much time in Dressing ourselves, and to bestow much Wealth in costly Raiment, which exceeds our Degree.

AND the Root of all this Evil and Vanity about Apparel is that Pride which ariseth from

it.

it. For such as are proud of their Bravery, and despise those that want it, are apt to be solicitous about Raiment, and strive to excel others both in the Fashion and Costliness of their Attire. But sure there is so little reason to be proud of our Cloaths, that if we consider the first Occasion that introduced them, which was the Fall of Man, we have just Cause to be humbled. And besides, our Garments conduce nothing to our Worth, nor procure to us any real Esteem. What is a Man the wiser, or more virtuous for being sumptuously apparelled? Or is any Person the more esteemed for such Rayment, as much exceeds his Degree? And is it not a ridiculous Folly for any to value themselves for that, which doth not make them at all better in themselves, nor the more esteemed of others?

THE third Kind of Temperance is that which concerns *Recreations*. It is necessary sometimes to refresh our Minds and Bodies with innocent Recreations, that we may be able to perform the Works of our Calling with greater Vigour and Chearfulness: For we cannot hold out in continual Labour, but we must needs sink under it, if we did not sometimes intermit it, and revive our Spirits with some Diversions. And therefore Recreations are allowable to be used, provided that they be lawful in themselves, and lawfully used.

First, THE Recreations, which we use, must be lawful in themselves. And those are lawful which are of an indifferent Nature, and no way forbidden by the Word of God. But if they be such as have any Evil in themselves, they ought not to be used. And therefore we must not recreate ourselves with profane Jest, or any Abuses
of

of Holy Things. Nor must we take Delight in vilifying and wronging our Neighbour. But all such Recreations, as do not tend any way to God's Dishonour, nor are contrary to Justice or Charity towards Men, are in themselves innocent, and may be lawfully used.

Secondly, THE lawful Use of Recreations consisteth especially in two things. *First*, They must be used with Moderation, and that both in respect of Time spent in them, and also in respect of our Affection towards them. We must take care to moderate our Esteem and Love of them. For if we value them too highly, and set our Hearts too much upon them, they will be apt to draw us away from better things. And we must take care also that we do not bestow too much time upon our Recreations. For as the End of them is to dispose and fit us for Business, and not to tire and cloy us; so we should make them our Diversion, and not our Business. But as soon as we have sufficiently cheered our Spirits, and repaired our Strength and Vigour with Recreations, we should return to our necessary Employment, and not waste our Time in Idleness and Vanity.

Secondly, RECREATIONS must be used as a liberal Exercise to refresh us, and not as a sordid Trade to get Money. Though it be lawful to play for some small Matter, which cannot hurt the Loser, nor is apt to raise his Passion: Yet to propound Gain and not Refreshment, as the main End of Playing, this abuseth the Recreation, and rendereth it sinful. For a covetous and greedy Desire of Gaining by Gaming, is utterly unlawful, because it is an inordinate Course, which God never appointed to get Wealth:
And

And consequently there can be no ground to hope for a Blessing on what is gotten by this Means.



CHAP. X.

Of moderate Desire of RICHES, with the SINS opposite to it.

THUS far of those Duties which respect our *Bodies*; next of those which concern our *Goods*. And those Duties respect either the *getting*, *possessing*, or *using* of our *Goods*.

THE Duties which respect the *getting* of our *Goods* or *Riches* are these three:

I. *A moderate Desire of Riches.*

II. *Provident Care for Riches.*

III. *Industry in a lawful Calling.*

THE first Duty which respects the *getting* of our *Goods* or *Riches* is, *A moderate Desire of them*. The Comforts, as well as the Necessaries of this Life, we may desire with Submission to God's Will. For while we are in this World, we have need of things *necessary* and *sufficient* to afford us a comfortable Subsistence.

Things necessary are those without which our Nature cannot be sustained, nor our Family maintained; as Food, Raiment, and such like. And these *Necessaries* every Man is bound to desire and

seek, that he may have wherewith to supply his own Needs, and to support and cherish those that are committed to his Charge. For a Man is obliged, by the Law of Nature, to preserve his own Life: And consequently he may desire to have things needful thereunto, 1 *Thes.* iv. 12. And if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel, 1 *Tim.* v. 8. And we may not only desire *Necessaries* for the time present, but also for the future. For that which will be needful in a short time, though there be no present need of it, is to be reputed necessary.

Things sufficient are those which afford us a comfortable Subsistence suitable to our Degree. When we have *Necessaries* to support our Nature, and to supply the Needs of our Family, we may desire also to have a *Sufficiency* of Goods and convenient Plenty, that we may live according to our Quality and Calling, and be able to contribute to pious and charitable Uses. For God hath promised to give us such a Measure of Temporal Blessings, as he sees sufficient for us; and he hath commanded us to do good therewith. And therefore we may desire to have a reasonable Plenty, that we may have sufficient to answer our own Occasions, and to give to him that needeth, *Prov.* v. 15, 16. *Eph.* iv. 18.

NAY when we have sufficient for the time present, we may, with Submission to God's Will, in a just Way, desire and endeavour to provide for the future, that we may have enough while we live, and also leave sufficient to our Family. For parents are bound to lay up for their children,

2 *Cor.*

2 Cor. xii. 14. And a good man leaveth an inheritance to his childrens children, Prov. xiii. 22.

The Sins opposite are these two :

1. *An immoderate Desire of Riches.*
2. *Affected Poverty.*

1. *An immoderate Desire of Riches* is when we covet abundance, and seek earthly Things more than heavenly. Though we may receive abundance with thankful Hearts, if God be pleased to bless us with it; yet we must not be solicitous for it. But when we have sufficient, if we eagerly long for more, we shall never be satisfied with it. And if God should give us what we desire, perhaps it will do us most hurt, and prove our greatest Snare and Curse. For worldly abundance is apt to make us forsake God, and to draw our Hearts from spiritual and heavenly things. And if we so desire earthly Riches, that for the sake of them we neglect heavenly Treasures, our Desire of them is immoderate and sinful. And 'tis a great degree of Folly, as well as Impiety, to seek the things below more than those above.

2. *Affected Poverty* is when a Man contemns earthly Riches, and casts them away as if they were unlawful to be possessed. Though we may not immoderately desire and seek the good things of this World, yet we ought not to reject them as Evil. For Riches are Blessings, and may be employed to good Uses. And if we throw them away for fear of being corrupted by them, we abuse God's Kindness, and deprive ourselves of the Means of doing much Good.

AND yet some there are among the Papists, who account it a Degree of Perfection to give away all that they have, and to live by Begging. But sure this is so far from being a Virtue, that it is a dishonest and sinful way of Living. For we ought to endeavour, by all just Means, that we may not be burdensom but helpful to others.



CHAP. XI.

Of Provident CARE for RICHES.

THE second Duty which respects the getting of our Goods or Riches is, *The having a Provident Care for them*: And such a Care is when we contrive and endeavour, in a just way, to gain Temporal Blessings, and then with all Quietness resign the Success to God. And this Prudential Care is a necessary Part of our Duty; not only as we are Men, but as we are Christians. For while we live here, we have need of Temporal Blessings, and we ought to take a moderate Care for them, and labour by just Means to acquire them. Though we must not perplex ourselves with distrustful Thoughts about worldly Concerns: Yet we may and ought to be careful and diligent in a lawful Way, to promote our temporal Welfare. But having done our Part by honest Labour, we must

must cheerfully depend on God, and cast all our Care upon him ; for he careth for us.

THE Sin opposite is, *The having an excessive and vexatious Care for Riches* ; which is when we distrust Providence, and disturb and vex ourselves about the Success of things : And such a Care is very impious, and usurps upon God. For he that is anxious about the Event of things, and depends on the Means more than on God, doth, after a sort, deny Providence, and in his Heart concludes that either God knoweth not his Wants, or taketh no Care of him, or is unable to provide for him.

AND this Care of Distrust is no less vain and foolish, than impious. For he that is over-much careful and solicitous how his Designs and Endeavours will succeed, can never live at Peace, but still disturbeth himself without a Cause, and pierceth his own Heart with many unnecessary Sorrows. And all his Cares and perplexing Thoughts will not make him at all the richer. For when we have done all, we can do no more than use the Means. And if we use the Means with Diligence, and then resign the Issue of our Endeavours into God's Hands, we shall hereby as soon obtain those Temporal Blessings which we desire, as with all carking Cares.





C H A P. XII.

Of INDSTRY in our CALLING, with
the opposite SINS.



THE third Duty which respects the getting of our Goods is, *Industry in a lawful Calling.* As God hath given us Reason and Faculties to provide for ourselves, under the Management and Blessing of Providence; so he requires us to labour, and to do the Business of our Calling, that we may have lack of nothing. For God hath ordained honest Labour as the proper Means whereby we are to obtain earthly Enjoyments. And he hath no otherwise promised to supply our Wants, than on Condition that we are industrious in our Vocation. And when we endeavour in a just and righteous Way to further our Welfare in this World, we may with some Confidence depend on Providence for good Success. For just and upright Dealing is a sure way of prospering, and will hold out, when all fraudulent Arts and Devices will fail. If we first seek the kingdom of God and his righteousness, earthly blessings shall be added to us in such a Measure as God sees fit for us, *Matth. vi. 33.* But if we are wicked, and either neglect the lawful Means, or use unjust ones to obtain earthly Riches, we can-

Boo
can
Jes
tis
and
Pro
Goo
he r
wan
if w
grou
plic
Day
did t
Labo
and
wher
be in
sings
T
I
L
Callin
is as b
which
every
order
For G
require
tempo
are ble
poor tha

cannot reasonably hope to gain them, and much less to be blessed in the Enjoyment of them. For 'tis God that giveth us power to get Wealth, and his Blessing maketh us rich, *Deut. viii. 18. Prov. x. 22.* And when we obey the Will of God, and are diligent in using the Means which he requires to obtain those Blessings which we want, we may reasonably hope for them. But if we are negligent in our Calling, we have no ground to expect that our Wants shall be supplied: Nor must we look that God should every Day work Miracles for us, and give us, as he did the *Israelites*, Food from Heaven without our Labour. For God doth not approve Carelessness and Idleness; but whatever the Condition be whereunto he hath called us, he requireth us to be industrious in it, that he may bestow his Blessings on us.

THE Sins opposite are these two:

- I. *Idleness in a lawful Calling.*
- II. *The using unjust Means to gain Riches.*

I. Idleness in a lawful Calling. The having no Calling is a great Fault, and Negligence in one is as bad. For *there ought to be no disorderly walkers, which work not at all, 2 Thes. iii. 11, 12.* But every Man must be diligent and industrious in order to obtain those Blessings which he wants. For God doth not approve of Idleness; but he requireth us to labour in an honest way to gain temporal Enjoyments. And the Diligent usually are blessed with a Competency: But *he becometh poor that dealeth with a slack hand, Prov. x. 4.*

NEITHER doth Idleness only bring Want, but it exposeth us also to Temptations, and betrays us to many Sins. For Idleness is apt to make Men perniciously active. And when a Man knows not how to employ his time well, either he becomes a Burden to himself, or is too curious in observing other Mens Matters. For such as neglect their own Callings, are commonly too busie about other Mens, and meddle in things that do not concern them. The Mind of Man is full of Activity; and if it be not exercised about that which is Good, it will be easily enticed to that which is Evil. *Nihil agendo, Male agere discas: By doing nothing a Man learns to do ill.* And whereas Satan makes it his Business to tempt other Men, the idle Man tempts him to entangle him in the Snares of Sin. For such an one is an House empty for him, and fitted to welcome him. But if we were careful to exercise ourselves in some honest and virtuous Employment suitable to our Abilities, we should be more secure from the Assaults of Satan, and easily avoid the Troubles and Mischiefs of Idleness.

II. *The using unjust Means to gain Riches.* Whatsoever is gotten by such Means can never be blessed, and seldom doth it continue long. An evil Calling pollutes the Wealth that is acquired by it, and breeds the Rust and Canker in it, which will in a short time devour it. *He that getteth riches, and not by right, (saith the Prophet) shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.* For unjust Practices are usually pursued with Vengeance. And that which is wickedly gotten, is either wickedly spent; or in time consumed with the Curse

Curse of God, which lieth on it. For Fraud and Injustice only serve a present Turn; but at last they prove pernicious and destructive even to a Man's Temporal Interest. And besides the Curse which attends unjust and deceitful Men here, there is a more terrible Vengeance which will pursue them to the other World. For *neither thieves, nor covetous, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 10.* But they that heap up earthly Treasures by Unrighteousness, do treasure up unto themselves a more fearful Measure of Wrath. And therefore much better is it to have a little with righteousness, than great revenues without right, Prov. xvi. 8.



CHAP. XIII.

Of moderate LOVE of RICHES, with the contrary SIN.

THE Duties which respect the *possessing* of our Goods are these two:

- I. *A moderate Love of them.*
- II. *Contentedness with our Condition.*

THE first Duty which respects the *possessing* of our Goods is, *A moderate Love of them.* As earthly Riches may be lawfully possessed; so we may love them in a low Degree according to their

their Worth. And if we esteemed them as inferior Blessings, and employed them in good Works, and were willing to part with them, rather than offend God, we should then gain Advantage by them, and be blessed in the Enjoyment of them. For we may affect and value Temporal Blessings, as Helps and Comforts in our Way to Heaven: But we must not esteem them as our chief Treasure, nor suffer them to draw away our Hearts from God and Goodness. The Advice is excellent, which the *Psalmist* gives in this Case: *If riches increase* (saith he) *set not your hearts upon them,* Psal. lxxi. 10. And if we reserve our Hearts and Affections for God, and continue pious, sober, just, and charitable, when we are in a prosperous Condition, our Riches then will afford as much Comfort, and serve as Means to increase our Virtue and Happiness.

THE contrary Sin is, *An immoderate Love of Riches.* And we love earthly Riches too much, when we place our Felicity in them, and depend on them as our chief Refuge, and had rather lose God's Favour than them. And this inordinate Love of Riches is inconsistent with our Duty to God. For if any man love the world, the love of the Father is not in him, 1 Joh. ii. 15. There can be no true Love of God in our Hearts, if we love the World and trust in it, more than in him; neither can we serve God and *Mammon*. And what Impiety is it to depend more on Riches than on God that gave them, and to love him less than we do the World? And if we thus dishonour God in preferring earthly Riches before him, we have just Cause to fear that he will cross our Designs, and blast our Hopes. For 'tis an easie thing with the Lord to strip us in a Moment

Moment of all our earthly Enjoyments. And 'tis most likely that he will send a Worm into our Estate, as he did into *Jonah's* Gourd, if we value it too much, and build our principal Hopes of Help and Happiness on it.



C H A P. XIV.

Of CONTENTEDNESS; *and of* DIS-
CONTENT, ENVY, *and* COVE-
TOUSNESS.

HE second Duty which respects the Possessing of our Goods is, *Contented with our Condition*; which is a ready and cheerful Compliance with the Will of God in all his Dispensations, and the being well-pleased with his Choices for us. This Virtue of Contentment ariseth from the Apprehension of God's Love and Favour towards us. And because we can have no Assurance of God's special Favour towards us, unless we walk in his Ways, and think upon his Commandments to do them; therefore we must be pious and obedient towards God, in order to be truly contented. And when we are zealous to serve and please God, we shall readily approve his Dispensations, and account that best which he alloteth us. For true Contentment is always accompanied with

Godliness; and it depends on spiritual Grounds, and not on things of the World. But whatever our outward Condition be, if we are truly pious towards God, we shall be well-pleased with his Disposals, and neither be insolent in Prosperity, nor impatient in Adversity.

INDEED if we are under Affliction, we may be grieved for it, and labour to remove it. For Contentment consisteth with a Sense of our Crosses, and moderate Sorrow for them. And we may labour also, by good Means, to prevent or remove Afflictions: But if we cannot hereby free ourselves from them, we must not attempt to do it by any evil Way; but resign ourselves to God's Disposal, and suffer his Will with Patience.

AND when our Estate is mean and low in the World, we may desire a Competency, and endeavour to better our Condition. For we are bound to labour for a Sufficiency: And we may endeavour to provide for ourselves a comfortable Subsistence in this World, and yet be content with our Estate. But if our Endeavours prove ineffectual, and we cannot by all our Labour and Industry acquire the Blessings which we desire, we must then rest satisfied without them, and not use any evil Means to gain them. For we ought to be content with such things as we have, and cheerfully comply with God's Disposals.

AND if we quietly submit to God's Will, and are satisfied with his Allowance, whatever our outward Condition be, yet we are blessed; and nothing from without can deprive us of our inward Comfort. For Contentment sweetneth every Condition, and makes it tolerable. When we are poor and mean in the World, if we are

humble

humble and patient, and depend on God, and resign ourselves to his Disposal ; we shall hereby enjoy Peace in our own Minds, and the Burden of Poverty will seem light. And when we are under the Cross, and endure Afflictions, if we submit ourselves to God's Will, and learn better Obedience by the things which we suffer, they will not hurt us, but conduce to our Benefit. For if we are patient under what befalls us, and satisfied with what we have, we are blessed and happy, and no outward thing can much disturb us. What are we the worse for Poverty, Troubles, and Adversity, if we bear them as we ought, with a quiet, meek, and patient Spirit ? And what are we the better for being wealthy, honourable, or prosperous in the World, if we be vicious and wicked ? All worldly Enjoyments are Good or Evil to us, as we esteem and use them. That is Good to us, which makes us better ; and that is Evil to us, which makes us worse. And if we value the good Things of this World as inferior Blessings, and are thankful to God for them, and employ them in good Works unto his Glory, then Prosperity is an Advantage to us. And when we are mean and afflicted in the World, if we are humble and patient, and become more holy and virtuous, then Afflictions are beneficial to us. And therefore whatever our Estate be, whether prosperous or afflicted, let us endeavour therewith to be content.

And the Way to attain Contentment is to seek it within, and endeavour rather to moderate our Affections towards worldly Things, than to increase our Estate. For Contentment ariseth from the Mind, and not from earthly Enjoyments.

For

For these Enjoyments are unable to afford us that Rest and Satisfaction, which we expect from them. But if we esteem God above all, and place our Affections on things above, our Condition is blessed, and nothing can deprive us of our Peace and Content. For these things are able to satisfy our desires, and they cannot be taken from us.

THE Sins contrary to Contentedness are these three: I. *Discontent.* II. *Envy.* III. *Covetousness.*

I. **THE** first Sin contrary to Contentedness is, *Discontent* with our Estate. When God in his Wisdom hath allotted us that which he sees best for us, if we are discontented with it, we do in effect strive against him, and find Fault with his Dealings, as if he did us an Injury. And 'tis a Sin very odious in God's Sight to murmur against him, and repine at his Disposals. And Discontent also is very troublesome to ourselves, and depriveth us of the Comfort of our Enjoyments. When we are in Prosperity, we can enjoy no Blessing which we have, if we are not satisfied with our Condition. And when we are in Adversity, Impatience and Discontent will not ease the Burden, but add Weight to our Misery, and trouble us more than the Trouble itself. And is it not a great Folly, as well as Sin, to make ourselves more miserable than we might be, and to lose the Comfort of all the Blessings which we have, because we have not what we desire?

II. **THE**

II. THE second Sin contrary to Contentedness is, *Envy*; which is the grudging at another's Welfare, and fretting ourselves for it. This Sin is very uneasie and troublesome, as well as foolish and unreasonable. 'Tis a great Misery for a Man to vex himself, and to lose the Comfort of his Blessings, because another flourishes. And what can be more base and foolish, than to be grieved at another's Good? And besides, 'tis contrary to that Duty, which we owe to our Neighbour, to grudge at his Happiness, and envy him any good thing which he enjoys. For 'tis most unjust and unreasonable to hate and wish Ill to a Man for nothing else, but because he is prosperous, or endued with those good Qualities, for which we ought to esteem and love him.

III. THE third Sin contrary to Contentedness is, *Covetousness*; which is a Desire of having more than enough, and an immoderate Love of Wealth. When we have sufficient, if we are not satisfied with it, but eagerly desire more, and are solicitous for abundance, we are guilty of Covetousness. And though we have no more than what is sufficient, yet if we set our Hearts on earthly Riches, and esteem them as our chief Treasure, we are then really covetous. For 'tis not the abundance of Riches which a Man possesseth, that denominates him to be covetous; but the immoderate Desire and Love of Riches. And whoso loveth the World too much, will be apt to desire more than enough, and never scruple to commit any Sin, which seems to conduce to his Advantage.

THIS

THIS Sin of Covetousness is so heinous, that it is no less than Idolatry, as the Apostle teacheth us, *Col. iii. 5.* For when Men set their Affections on Wealth, and trust in it more than in God, they make an Idol of it. And they that so esteem and love earthly Riches, cannot love and serve God. *No man (saith our Saviour) can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and Mammon, Matth. vi. 24.*

AND Covetousness is no less fruitful in Iniquity, than heinous in itself. It is a Mother-Sin, and brings forth many Crimes. For *the love of money is the root of all evil, 1 Tim. vi. 10.* 'Tis this Sin is the Cause that makes many Men Hypocrites and Time-servers. And such as love their Riches too much, will be ready, with the young Man in the Gospel, to forsake Christ, rather than part with any thing for his sake. What makes the Rich uncharitable to their Brethren, but their inordinate Love of Wealth? And are not Fraud, Rapine, Extortion, Oppression, and Injustice, the genuiue Effects of Covetousness? And is not Murder itself sometimes caused by this Sin? *Prov. i. 19.* And sure then there is great reason to beware of Covetousness, which is apt to betray us to so much Guilt.

AND besides the Guilt of this Sin, many are the Evils and Mischiefs which it produceth. For Covetousness doth not only perplex the Mind with unsatiable Desires, and vexatious Cares and Fears, but depriveth a Man also of the Fruition of his Goods. When the Covetous hath gathered more than enough, he enjoys nothing; but forbears to use his Riches, as if they were

none

none of his own. And what a wretched Folly is it for a Man to flow with Abundance, and to defraud himself of Necessaries?

NAY Covetousness doth not only deprive a Man of the Use, but sometimes also of the Possession of his Goods. For this Sin draws down the Curse of God upon a Man's Estate, which maketh it moulder away without Profit. And especially if Riches be gathered by evil Means, they are then usually the sooner scattered Abroad. For whatever is unjustly gotten is seldom lasting; but there is such a Canker bred in it, as will quickly consume it.

BUT the greatest Mischief, which Covetousness draws on a Man, is that eternal Vengeance which he shall suffer for it in the next World. *How hard is it* (saith our Saviour) *for them that trust in riches to enter into the kingdom of God? It is easier for a camel to go thorow the eye of an needle, than for a rich man to enter into the kingdom of God,* Mar. x. 24, 25. Nay 'tis not only very difficult, but impossible for a covetous Man to be saved, unless he changeth the Temper of his Heart, and the Course of his Life. For *neither thieves nor covetous shall inherit the kingdom of God,* 1 Cor. vi. 10. And *no covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and of God,* Eph. v. 5. And what a desperate Folly and Madness is it for Man to forfeit heavenly Happiness for any earthly Enjoyments?





C H A P. XV.

Of FRUGALITY and LIBERALITY, with the contrary SINS.

THE Duties which respect the *using* of our Goods are these two; *Frugality* and *Liberality*.

I. *Frugality* is the prudent Preserving of our Goods. When we have by just Means acquired Riches, we must be careful to keep them, that they be not profusely spent. For we must not abuse the Blessings of God, nor suffer them to perish by our Negligence or Extravagance: But while we are in this World we must endeavour to provide for our Welfare in it, and take care to save our Enjoyments, even as the Disciples were commanded to gather up the Fragments which remained, that nothing might be lost, *Joh. vi. 12.*

II. *Liberality* is the charitable Disposing of our Goods. When we have more than is necessary to afford us a comfortable Subsistence, we ought to bestow what is superfluous in Charity. For the End why Riches are given us is this, That we should wisely employ them unto God's Glory, in cherishing ourselves, and supplying the Needs

of

of others. And if they are not thus employed in well-doing, they will nothing avail us. For what Advantage can we reap from those things which we possess, if we defraud both ourselves and others of the Fruition of them? All the Benefit and Comfort of Riches consisteth in living cheerfully with them, and in doing good to others, *Eccles. v. 18*. And unless we make this use of them, they will profit us no more than those that want them.

THE Sins opposite to these Duties are two : *Niggardlinefs* and *Prodigality*.

First, *Niggardlinefs* is the keeping our Riches without any good Use. This is a great Fault, and contrary to the End for which we received our Riches. For they were given us on purpose that we should dispense them in good Uses to the Benefit both of ourselves and others. If we will not take so much from the Heap as may serve our honest Occasions, we deprive ourselves of the Enjoyment of what we have. And if we will not bestow what we may well spare to relieve the Needy, we defraud them of their due. And one Day we shall be called to an account for abusing our Wealth, and doing no good with it.

Secondly, *Prodigality* is the wasting of our Riches in any idle, vain, or sinful Course. This is a great Injustice to ourselves as well as to others. For if we consume our Estate by any improvident or debouish Practice, we do not only defraud others of their Portion, but we draw much Misery upon ourselves. And if there were no Guilt contracted by Wastefulness and Prodigality, yet the very Fear of the Misery, which a Man is likely to suffer by this Means, is enough to make him wiser.



C H A P. XVI.

*Of Promoting our CREDIT; Of Lying,
and Defaming of ourselves.*



SO much of those Duties which respect our *Goods*; In the last Place follow those which concern our *Credit*; and they are two.

I. *The just Promoting of our Credit.*

II. *A true Testimony of ourselves.*

THE first Duty which concerns our Credit is, *The just Promoting of it.* And the way to promote our good Name is, to speak the Truth in Love, and to walk unblameably. For 'tis not only just and reasonable for every Man to speak Truth with his Neighbour, *Eph. iv. 25. Zech. viii. 16.* But 'tis an Honour for us to put away Lying, and to be true and faithful in our Words and Promises.

AND it conduceth also much to our Credit and Esteem to lead an holy and blameless Life. For there is nothing but Piety and Virtue is the true Glory of Man, and worthy of Commendation. And when we practise such things as are holy, just and honest, and of good report, this renders us acceptable to God, and approved of Men.

AND

AND as we are thus to promote our good Name; so we must endeavour modestly and justly to defend it, when need requireth. For a good name is rather to be chosen, than great riches, Prov. xxii. 1. And if we are in danger of losing our Reputation by slanderous Reports, we are bound by that Justice, which we owe to ourselves, to vindicate the same, and to use all honest Means to clear our Innocency.

THE contrary Sins are these two: 1. *Lying*.
2. *Defaming ourselves*.

THE first Sin is *Lying*; which is the speaking any thing which we know to be false, with an Intent to deceive. And this tendeth much to a Man's Infamy, in that it maketh him base, and of no Credit. For the habitual Liar is looked upon with Scorn and Contempt, and hardly believed when he speaketh Truth.

THERE are three Kinds of Lies; *Pernicious*, *Officious*, and *Jocose*.

THE *Pernicious Lie* is, when an Untruth is spoken with a Design to hurt another. This is expressly forbidden as abominable; Lev. xix. 11. Prov. vi. 19. And 'tis generally reputed so vile and base a thing, to forge a malicious Lie against another; that though some are bad enough to do it, yet none are so impudent as to own it.

An *Officious Lie* is the uttering an Untruth either for our own, or our Neighbours Profit: And such a Lie is not excusable, because it is prejudicial to Truth. For we ought to do nothing against the truth; but for the truth, 2 Cor. xiii. 8. And if we must not lie for God, Job. xiii. 7. much less may we equivocate and lie to save ourselves from Hurt, or to benefit our Neighbour. For evil ought not to be done, that good may come;

Rom. iii. 8. But 'tis not unlawful to conceal part of the Truth, if no Falshood be spoken. And so St. Paul, for his own Safety, declared that he was a *Pharisee*, in that he believed the Resurrection of the Dead; but he denied not that he was a Christian, but concealed that, *Act. xxiii. 6.*

A *jocose Lie* is that which is spoken only to make Sport, and to delight the Hearers. And such a Lie, though not designed to the Hurt of any, yet is not free from Guilt. For we must not offend God by Lying, to make Men merry. Nor ought we to use *foolish talking and jesting, which is not convenient*, Eph. v. 4. And if we accustom ourselves to Lying for Mirth, and take Pleasure in telling incredible Stories, we shall hereby lose our Esteem among wise Men, and be reputed light and vain Persons.

THE second Sin is, *The Defaming of ourselves*; which may be done either by leading a vicious Life, or by consenting to our own Infamy; for Sin draws Shame after it. And every notorious Vice casteth a Blemish on our Reputation, and maketh us despised by the Generality of Men. And if we indulge our Lusts, and continue in vicious Courses, we expose ourselves to Ignomy and Contempt.

AND when our Name is traduced, if we do not endeavour to wipe off the Slander, we debase and vilifie ourselves by consenting thereunto: For we ought to deny a false Evil imputed to us, and labour to purge ourselves from it. And if we take no care to defend our Credit against Slanders, others will be apt to think that we are justly accused.



C H A P. XVII.

*Of Testifying of ourselves, with the SINS
opposite.*

THE second Duty which concerns our Credit is, *A true Testimony of ourselves*, which consisteth in an humble Confession of the good Gifts and Graces that are in us, and of the Evil which we have done to others, when Need requires. For if it be necessary, we may acknowledge those Gifts and Graces, wherewith we are endued, unto the Glory of God, who gave them: And we may also receive just Praises from others, as an Encouragement in well-doing: But herein we must be very careful that we be not guilty of Pride and vain Glory. And we ought likewise to confess those Faults of ours, which are prejudicial to others, so long as they are concealed. For though we are not bound to lay open all our Follies and Infirmities to our own Shame: Yet when we have injured another, if Need requires, we ought to confess our Fault to him, and offer Satisfaction, and desire Pardon.

THE Sins opposite are these two: I. *Indiscreet Modesty.* II. *Boasting.*

I. *Indiscreet Modesty* is when we deny the Good that is in us, or done by us, or reject those just Commendations which are due to our Virtues. For though this may be extenuated by Humility; yet it cannot be wholly excused, because it is not only joyned with Lying, but also with Ingratitude to God, by detracting from his Bounty.

II. *Boasting* is when we extol our Gifts and good Deeds above Measure. 'Tis a great Folly, as well as Sin, to arrogate to ourselves those Praises which do not belong to us, or to magnifie ourselves for any Good that is in us, or done by us. For we should not think of ourselves more highly than we ought to think, Rom. xii. 3. But if we swell with high Conceits of our own Worth, and boast of our good Deeds, we shall hereby lose our Reward from God, and bring ourselves into Contempt among Men. And therefore let another praise us, and not our own mouth; a stranger, and not our own lips, Prov. xxvii. 2.





THE
WAY of TRUTH;
OR,
Body of Divinity,
Consonant to the DOCTRINE
of the *Church of England.*

BOOK VI.

CHAP. I.

Of RIGHTEOUSNESS to our NEIGHBOUR;
Of the DUTY of JUSTICE.

HAVING shewed the Duty of
Sobriety towards ourselves, with the
several Parts thereof; it now re-
maineth that we treat of *Righteous-*
ness towards our Neighbour. This
Duty of *Righteousness* here doth not signifie only
Justice, but also all Kinds of *Charity*. For we
are no less bound by the Christian Law to love

our Neighbour, than to do him no Wrong and Injury. And if we do not endeavour, according to our Ability, when need requires, to promote his Welfare, we are unrighteous towards him. So that Charity as well as Justice is a Part of Righteousness. And under these two are comprehended all those Particulars, which make up our whole Duty to our Neighbour: And therefore it will be requisite first to explain the general Duties of *Justice* and *Charity*, and then the particular Duties contained under them.

THE first general Duty to our Neighbour is *Justice*. This is the doing of Right to all, and Injury to none. Whatever is due to Men by any kind of Right, we are bound in Justice to yield to them: And if we deprive them of their Dues, either by Fraud or Violence, we are unjust towards them. For Justice requires us to do no harm to a Man in any respect whatsoever.

THE Parts of Justice are two, *Distributive* and *Communitive*. *Distributive Justice* consists in Distributing Honour, Rewards, and Punishments to Men according to their Desert. The Rule of this Justice is delivered by the Apostle in *Rom. xiii. 7. Render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.* And in this kind of Justice a *Geometrical Proportion* is to be observed; which Proportion hath respect to the Quality of the Person. For in *Distributive Justice*, the Proportion of things distributed must be measured by the Worth and Desert of the Person; as greater Honour is due to him, who is in an higher Place, and hath greater Authority; and he that hath done a more excellent Work, deserves

serves a greater Reward. And 'tis Injustice to make them equal to Honour or Reward, who are unequal in Dignity or Desert.

THE other Part of Justice is *Commutative*; which is exercised in Commerce and mutual Dealings between Men. And in this Justice an *Arithmetical Proportion* is to be observed; which requires, that the Thing rendered be equal in Worth and Value to that which is received, without respect of Persons. For we are to deal justly with all; and we must give to every Man that which belongs to him, and not take away, nor withhold from any that which he hath right to. And if we refuse to pay every Man that which we owe to him, or if we exact of another more than is due for our Labour or Goods, or endeavour, by any unlawful Art, to increase our own Estate by diminishing anothers, we are guilty of Injustice. For when any Injury is done to another, Justice is violated.

THE Rule of this kind of Justice is prescribed by our Saviour in Matth. vii. 12. *Whatsoever ye would that men should do unto you, do ye even so to them.* This is the prime Principle of common Honesty among Men. There is no Man but would have others to give him his own; and not to deprive him of what he possesseth, nor to detain from him what is due to him: Nor is there any but if he stood in need of it would desire the charitable Help of another; and therefore 'tis fit that he should deal in like manner with others. For whatsoever Good a Man justly desires that others should do to him, the same ought he to do to them. And when a Man's Will is just and reasonable, and orderly, he may measure by his own Desires, if he were in the

same Case with others, what he ought to do unto them. But if a Man be willing to bear some Injuries in hope to get Advantage thereby, yet he ought not to do the same to others: For the Rule holds only in Things just, and good, and lawful. And every Man must do that Good to another which he is willing to receive; and abstain from doing that Evil to another which he would be unwilling to suffer, or which, if he were that other, he would think to be unjust. And we could not well err in our Converse with others, if we so managed our Dealings towards them, as we our selves would judge to be just and reasonable, were their Condition ours. And if this Rule of Justice were well observed, there would be more Honesty, Peace, and Amity, among Men: And the neglect thereof is the Cause of all those Wrongs and unjust Courses which are in the World.

And both these Kinds of Justice are the main Parts of the Law of Nature; and we are bound as we are reasonable Creatures to observe and practise them. And if we deal unjustly, we do not act as becometh Men: For every Man naturally desires what is due to him, and is unwilling to be wronged; and consequently he ought to deal justly with others, and to do no Injury to them.

THE Duties also of Justice are chief Parts of Religion, as well as Principles of Nature. And they are so necessary to be done, that without the Practice of them we cannot approve our selves to be sound Christians: For if we are not morally just and honest, how can we be truly religious? As that Opinion cannot be of God, which allows any Injustice; so neither can that
Man

Man belong to God, who is unjust to his Neighbour. And therefore if a Man professeth Christianity, and yet accustoms himself to Fraud and Injustice, all his Religion is vain, and of no Account with God.



CH A P. II.

Of the Duty of CHARITY.

THE second general Duty to our Neighbour is *Charity*: Which is the loving him for God's Sake, as we love our selves; and the endeavouring out of Love to promote his Good and Happiness. The Ground of Charity towards our Brethren is the Love of God: For our Love to them must proceed from our Love to God. And if we love them for God's Sake, we approve our Love towards him: But if we do not truly love our Brethren, our Love to God cannot be sincere, whatever we pretend. *If a Man say, I love God, and hateth his Brother, he is a Liar. For he that loveth not his Brother, whom he hath seen; how can he love God, whom he hath not seen? 1 John iv. 20.*

THE Manner how we ought to love our Neighbour is, *as we love ourselves*. This is the Rule of our Love to others: And consequently we may and ought to love our selves. For Self-love is a natural

natural Principle; and no Man hateth his own Flesh, but nourisheth and cherisheth it. And though there be no expresse Precept in Scripture to love ourselves, yet it is necessarily implied: For when we are commanded to love God, we are implicitly enjoined to love ourselves, seeing we chiefly love ourselves in loving him. And when we are required to seek our own Good and Happiness, we are implicitly commanded to love ourselves; because we love ourselves best when we seek our own Happiness.

AND when we rightly love ourselves, we ought in like manner to love our Brethren: For this is the *Royal Law*, That we love our Neighbour as ourselves. And though we are not bound to love others so much as ourselves; yet we must love them with that Truth and Sincerity of Love, wherewith we love ourselves. Indeed we are not to love them, as we love ourselves in the State of Corruption, with a sinful Love; but we should love them, as we ought to love ourselves, with a right and holy Love, which is always subordinate to the Love of God. And when we love ourselves in God, and for his Sake, we must love our Brethren after the same manner, and not in such Respects as are wicked: For we must love ourselves and them according to God's Will. And when we love the Persons of Men, we must hate their Sins and Vices, even as we ought to hate our own.

AND if we love others, as we ought to love ourselves, with an holy Love, we shall desire their Good and Happiness, and endeavour to promote the same. For as we are diligent to seek our own temporal and eternal Welfare; so we ought to wish well to others, and be ready according

to our Power to relieve their bodily Wants, and to further their Salvation. And if we do not perform these Deeds of Charity to our Brethren, we do not sincerely love them: For true Love towards them will make us careful and industrious to supply their Needs, and to advance their Felicity.

NAY, Charity to our Neighbour is necessary to approve our Love to God: For we do not love God as we ought, unless we love Men for his Sake. But he measureth our love to him by our Charity to them. And without that Charity we cannot have any Assurance that we belong to God. For in this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness is not of God; neither he that loveth not his Brother. 1 John iii. 10.



CHAP. III.

Of the Duties of the Supream Magistrate and Subjects.

AFTER the Explication of the general Duties of Justice and Charity, next in Order follow the particular Duties, which we owe to our Neighbour. And these Duties are either *special* to some Sorts of Men, or *common* to all Men.

THE

THE *Special Duties* are those which Superiors and Inferiors owe each to other. Now Superiors with their respective Inferiors are either in *Authority*, or in *Excellency*.

SUPERIORS in *Authority* are such as by God's Ordinance have Power over us, and Right to rule and govern us. And these Superiors with their respective Inferiors are either in the *State*, or in the *Church*, or in the *Family*.

THE Superior in the *State* is the Supream Magistrate; who is the Father of the Country, and God's Vicegerent in it. And as God's Minister he is bound to promote his Glory, and the Welfare of those that are under his Government. And those that are his Subjects are bound to pay him due Respect and Honour.

THE Duties of the Supream Magistrate to his Subjects are these two:

THE *First Duty* of the Supream Magistrate is, *The endeavouring to promote the true Religion and Worship of God*. The prime End of Magistracy is to provide that both Tables of the Law be duly observed and kept, that People may live in all Godliness, as well as in Peace and Honesty. And the first and chiefest Care of the Supream Magistrate should be to seek the Glory of God, and to settle and establish his true Religion. And when he hath established the true Faith, and the right Way of worshipping God; he must defend and preserve the same, and prohibit and restrain all pernicious Errors and Transgressions against the Law of God, and cause every one to act in the Service of God according to their Place. He must not with *Uzziah* intrench upon the Priest's Office, 2 *Chron.* xxvi. 16, 18. but with *Hezekiah* and *Josiah* he must take care that both the Ministers

Ministers and People do their respective Duties towards God. 2 *Chro.* 29. & 34. v. 32, 33. And to encourage others to Piety and Virtue he himself must fear God, and endeavour to be as Holy as he is Great, and to be as eminent in Goodness as he is in Power. For 'tis the greatest Glory of a Prince to be obedient to God, and to provide that Piety and Holiness and all Christian Virtues may flourish in his Reign.

THE Second Duty of the Supream Magistrate is, *The seeking the good and welfare of his Subjects. He is the Minister of God to his People for good.* Rom. xiii. 4. He is set over them to benefit them, and not to hurt them. And for the publick Benefit he must study to provide wholesome Laws, and cause them to be duly administred with Prudence and Equity, that the Righteous may be encouraged, and evil Doers punished, 1 *Pet.* ii. 14. He must be careful also to make seasonable Provision for lawful War, and conclude Peace (if it may be) with Safety and Advantage. And in all things he must endeavour to carry himself as a Nurfing Father of his Country. But if he neglect his Duty herein, and seek his own Ease and Pleasure, more than the benefit of his People, he abuseth his Authority, and is accountable to God for his Misgovernment. For the chief End of Government is to promote and secure the welfare of the Community, rather than to satisfie the Pleasure and Ambition of the Prince.

THE Duties of Subjects to their Supream Magistrate, are these three.

THE First Duty which we owe to the King is, *The having an high esteem of him, as Gods Deputy.* The great Authority, which God hath given him,
I
deserves

deserves great Reverence. And God hath strictly commanded us to fear and honour him, *Pro. xxiv. 21. My Son, fear thou the Lord and the King, and meddle not with them that are given to change.* And even the most secret disrespect and contempt of the Magistrate is expressly forbidden, *Eccles. x. 20. Curse not the King, no not in thought, Exod. xxii. 28. Thou shalt not revile the Gods (or Magistrates) nor speak evil of the Ruler of thy People.* And they that despise Dominion, and speak evil of Dignities, are marked by two Apostles, as presumptuous Sinners, *2 Pet. ii. 10. Jude viii.*

THE Second Duty which we own to the King is, *The Paying him Tribute and Custom.* This is enjoined by our Saviour in *Matt. xxii. 21. Render unto Caesar the things that are Caesars.* And he himself also approved the same by paying tribute, *Mat. xvii. 27.* And St. Paul doth not only command us to pay Tribute, but gives also a sufficient reason for it, *For they are God's ministers (saith he) attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom.* *Rom. xiii. 6, 7.* And tis just and and reasonable that he, who is the Minister of God to us for good, should be supported in his Greatness with our Goods.

THE Third Duty which we owe to the King is, *Obedience to him in all things lawful.* The Power which he hath over us is derived from God; and for Gods sake we are strictly required to be obedient to him, and to all those who are put in Authority under him. *Let every Soul (saith St. Paul) be subject unto the Higher Powers: for there is no Power but of God. The Powers that be are ordained of God: Whosoever therefore resisteth the Power, resisteth the ordinance of God: and they that resist, shall receive to themselves*

themselves damnation. Rom. xiii. 1, 2. Submit yourselves (saith St. Peter) to every ordinance of Man for the Lords sake, whether it be to the King as Supream, or unto Governours, as unto them that are sent by him. 1 Pet. ii. 13, 14. And several other Texts of Scripture there are, which expresse charge us to be Subject to Principalities, and Powers, and to obey Magistrates.

AND so long as the Magistrate commands things lawful, we are bound in Conscience to act according to his Command. And no pretence of Unworthiness or Wickedness in his Person can excuse us from this Duty of Obedience to him. But though he be evil in himself, and severe in his Government: yet we are bound for Gods sake to be subject to him in such things as are not contrary to the Law of God, or the Law of the Nation.

INDEED if the Commands of the Magistrate are utterly unlawful, we ought not to obey him therein: For when the Magistrate exceeds his Bounds, and commands things directly contrary to Gods Commands, then God and he are two opposite Masters; and in that Case we ought to obey God rather than Man. Acts. v. 28, 29. And we are not guilty of any Sin in disobeying the Magistrate when we refuse to do any wicked Thing which he requires. For we are bound by the Law of God to deny obedience to the Magistrate, when he enjoyns us to do any thing against Gods expresse command.

BUT when we cannot with a good Conscience do what the Magistrate by Law commands, we must patiently suffer the Punishment which the Law threatens against us. The Law of the Nation, and not the meer Will of the Prince is the

the Rule whereby we ought to order our Conversation under the Government. If that Law be for us, when the Will of the Prince is against us, we owe him no Subjection therein; but rather we are bound to disobey him. For while he acts contrary to Law, he does not act as King, nor ought we to assist him in his illegal Proceedings. Neither doth the Law threaten any punishment against us for refusing to comply with his unlawful Dealings. And in this Case there is no place for Passive Obedience, because there is no Punishment due to us.

BUT if the Law of the Nation be against us, and the Prince puts it in Execution (as it happened in the Reign of Queen *Mary*) then Passive Obedience becomes a necessary Duty: and we cannot approve our selves to be good Christians, unless we patiently submit. For when the Law of the Nation prohibits the true Religion, and we cannot continue in the Profession of it without Persecution, we must then suffer for it with Meekness and Patience, and never attempt by any illegal Violence to defend our selves. And sure 'tis much better, if the Will of God be so, that we suffer as Martyrs for well-doing, than as Rebels for evil-doing. And so all the Saints, who suffered Death for Gods sake and the Gospels, patiently endured it, and never endeavoured by any unlawful Way to escape it. And the Primitive Christians, when they were able by Force to have overcome the Heathen Emperours, who put them to most cruel Torments for their Religion, yet never offered to rise up against them, nor used any other Weapons, than Prayers and Tears. And if necessity requires, we also ought to lay down our Lives for our Religion, rather than renounce it.

CHAP.



C H A P. IV.

Of the Duties of Ministers and their People.

THE Second Sort of Superiors are those in the *Church*. And they are the Ministers of the Gospel, who are spiritual Fathers of the People committed to their Charge. And the Ministers; as Fathers, ought with all Care and Diligence to provide for the Good of their People's Souls. And the People, as spiritual Children, are to love and value their Pastors, and to obey them in all Things concerning Salvation.

THE Duties of Ministers to their People are these four :

THE First Duty of Ministers is, *The preaching of sound Doctrine in a right Manner*. The Things to be preached are those saving and necessary Truths which tend to Edification : For they that are over us in the Lord must teach wholesome Doctrines, which are according to Godliness, and not meddle with Matters of no Profit to please the itching Ears of Men, or to gain a vain Applause. They must deliver the Word of God sincerely, and not deceitfully. They must endeavour by sound Arguments to advance Piety

P

and

and Virtue, and to suppress Vice and Wickedness. And in all Things they must *study to shew themselves approved of God, Workmen that need not to be ashamed, rightly dividing the Word of Truth,* 2 Tim. ii. 15.

THE Manner also of their Preaching must be plain and grave, as it becometh the Dignity of their Calling: For their Work is to instruct Men in their Duty, and to exhort them to practise it. And therefore they must use plain Expressions, that what they deliver may be easily understood, even by those of mean Capacity: For such a Discourse as exceeds the Understanding of the Hearers, conduceth nothing to their Edification. And the Words which are used in Preaching must be pure and sound, that cannot be condemned, as the Apostle requires, *Tit. ii. 8.* For vain and light Speech, and unseemly Expressions, are apt to draw a Reproach upon the Teachers themselves, and to render their Teaching ridiculous and unsuccessful.

THE Second Duty of Ministers is, *Diligence and Industry in their Calling.* They must not neglect the Gift that is in them; but endeavour by painful Study to increase in Knowledge, that they may be the better able to instruct and encourage others in Godliness and Virtue, 1 Tim. iv. 14, 15. For they are in Duty bound to watch for the Souls of their People, as they that must give Account. And if they are negligent in their Office, and do not speak to warn the Wicked from his Way, that wicked Man shall die in his Iniquity; but his Blood shall be required at the Watchman's Hands, *Ezek. xxxiii. 8.* And therefore it highly concerns Pastors to be vigilant and industrious in their Calling; and (as the Apostle chargeth them)

them) to preach the Word, to be instant in Season, out of Season, to reprove, rebuke, exhort with all Long-suffering and Doctrine, 2 Tim. iv. 2.

THE Third Duty of Ministers is, *The doing their Office willingly, not so much for their temporal Gain, as for the spiritual Good of their People.* Though a sufficient Maintenance by divine Right be due to the Ministers for their Work; yet in discharging their Ministry they should have less respect to that than to the Peoples Benefit: For the Pastors ought to bear such an hearty Affection to their Flock, that with St. Paul they should gladly spend, and be spent, seeking not so much theirs, as them. 'Tis true the Pastors may justly require what is due to them by Law: But that ought not to be the chief End which they aim at in performing the Work of the Ministry. For they are charged to feed the Flock of God, which is among them, taking the Oversight thereof, not by Constraint, but willingly, not for filthy Lucre, but of a ready Mind. 1 Pet. v. 2.

THE Fourth Duty of Ministers, is, *The giving a good Example.* They are to take heed unto themselves, as well as unto Doctrine, and be careful to live according to their Preaching; in all Things shewing themselves Patterns of good Works, 1 Tim. iv. 16. Tit. ii. 7. For a Bishop must be blameless as the Steward of God; not self-willed, not soon angry, not given to Wine, no Striker, not given to filthy Lucre, but a Lover of Hospitality, a Lover of good Men, sober, just, holy, temperate, Tit. i. 7, 8. And when a Minister goes before his People in the Way of Truth, he doth not only direct, but mightily encourage them to walk in that Way. His good Example plainly demonstrates that he himself believes and approves

what he teaches: And it shews also, that the Duties of Religion are possible to be done. And with what Face can the People refuse to follow the Instruction of their Pastor, when they may observe that he practiseth the same Virtues which he adviseth them to do?

BUT if a Minister that teacheth well leads an ill Life, he disparageth his Office, and is likely to do little Good in it: For how is he fit to reprove others for their Vices, or to exhort them unto Holiness, who follows a wicked Course? And needs must his Ministry be unsuccessful, whose Conversation is vile and sinful: For the ill Example of a Pastor is apt to hinder the Efficacy of his Teaching. And the People will sooner learn Iniquity and Irreligion by his evil Deeds, than Holiness by his sound Doctrine.

THE Duties of the People to their Ministers are these three:

THE First Duty which we owe to our Ministers, is, *Love and Esteem*. They that labour in the Word and Doctrine are worthy of double Honour: For *they are Ambassadors for Christ*, as though God by them did intreat us to be reconciled, 2 Cor. v. 20. And as Christ's Ambassadors, they ought to be treated with all Respect, and held in Reputation. And the Work which they are employed about is so excellent, that for it they deserve to be honoured. *Know them which labour among you, (saith the Apostle,) and are over you in the Lord, and admonish you, and esteem them very highly in Love for their Works sake,* 1 Thes. v. 12, 13. But if they are despised and contemned for their Calling, the Reproach lights on Christ himself.

Luk

Luk. x. 16. *He that heareth you, heareth me; and he that despiseth you despiseth me.* And besides the Indignity cast on Christ by vilifying his Ministers, the Efficacy of their Doctrine is hereby hinder'd: For when Men undervalue and disesteem their Minister, they will hardly profit by his Instruction. But the Dislike which they have conceived against him will be apt to frustrate all that he teacheth.

THE Second Duty which we owe to our Ministers, is, *To obey them in spiritual Things*, which conduce to the Good of our Souls. They have Authority from God to instruct and guide us in the Way of Salvation. And so long as they divide the Word of Truth aright, and teach us Things agreeable to God's Will, we are bound to believe and practise according to their Directions: For God himself requires us to observe and do what they teach us out of his Word. Thus under the Law, God commanded the *Jews* to do according to the Sentence of the Law, which the Priest should teach them, and not decline from that Sentence to the Right-hand, nor to the Left, *Deut. xvii. 10, 11.* And under the Gospel we are strictly charged to *obey them that have the Rule over us, and to submit ourselves: For they watch for our Souls, as they that must give Account, that they may do it with Joy, and not with Grief, Heb. xiii. 17.* For while the Priest's Lips keep Knowledge, the People are to seek the Law at his Mouth; because he is the Messenger of the Lord of Hosts, *Mal, ii. 7.*

AND if we obey our faithful Pastors in Matters of Salvation, we shall hereby procure to ourselves the greatest Benefit. But if we neglect and disobey those sound Doctrines which they

teach us out of God's Word, we shall hereby lose that Reward which is promised on Condition of Obedience: For the Word preached will not profit, unless it be mixed with Faith in them that hear it, *Heb. iv. 2.* Nay, where the Gospel is faithfully preached, if Men refuse to obey it, their Guilt is so much the greater, and their Punishment shall be the heavier: For the Gospel itself, which is the Word of Life, will prove by Accident the Saviour of Death unto Death to every one that hears and disobeys it.

THE Third Duty which we owe to our Ministers is, *To allow them a sufficient Maintenance.* This is expressly enjoined in several Places of the Gospel. *Rom. xv. 27.* *If you have been Partakers of their spiritual Things, your Duty is also to minister to them in carnal Things.* *Gal. vi. 6.* *Let him that is taught in the Word communicate to him that teacheth in all good Things.* *1 Cor. ix. 11, 13, 14.* *If we have sown unto you spiritual Things, is it a great Thing if we shall reap your carnal Things? Do ye not know that they which minister about holy Things, live of the Things of the Temple? And they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.* So that a sufficient Maintenance is due to the Ministers of the Gospel by divine Right. And 'tis most just and equal that they who employ all their Time and Pains about the Work of the Ministry, should be provided for by them whose Souls they take care for: For the Labourer is worthy of his Reward, *1 Tim. v. 18.* And in all Christian States something hath always been allotted by Law for the Support and Maintenance of those who minister about holy Things. And that which is consecrated

crated to God for the maintenance of his Ministers, cannot without Sacrilege be alienated or detained from them. But they that defraud the Ministers of their Dues, do not only rob them, but God, whose Service they attend, *Mal. iii. 8.*



CHAP. V.

Of the Duties of HUSBAND and WIFE.

THE Third sort of Superiours in Authority with their respective Inferiours are those in the *Family*. And they are these Three Kinds of Relations, *Husband and Wife, Parents and Children, Masters and Servants.*

THE First Kind of Relation in the *Family* is that between the Husband and Wife. But before we shew the Duties which these owe each to other, it will be requisite to speak something of Marriage it self.

Now there are two things necessary to make Marriage lawful; the one is, *The Consent of the Persons.* The other is, *The Fitness of the Persons for Marriage.*

THE First thing required to make Marriage lawful is, *The Consent of the Persons to be Married.* This is so Essential to Marriage, that without it they cannot lawfully be Married. Though the Parents agree about a Match; yet that Agreement is not valid, unless the Parties themselves

consent. And if the Promise which the Parties make to each other be absolute, nothing can dissolve it, unless there be an Error committed in respect of the Person, as when she that was taken for a Virgin is found to be with Child. But if the Promise be made upon Condition, it is Obligatory no farther than that Condition is performed.

THE Second thing required to make Marriage lawful is, *the Fitness of the Persons for Marriage*. And this Fitness consisteth chiefly in two things.

First, It is necessary that the Persons to be married, be not only qualified for Matrimonial Society, but also at Liberty to marry: For if either of them be Contracted to another, he or she belongs to that Person, and cannot lawfully be married to any other, while the said Person lives, or remains single, unless in the mean time the Obligation be dissolved by free Consent on both sides. For the Parties, who make the Contract, have Power to dissolve it.

Secondly, It is necessary that the Persons to be Married be not within the *Degrees of Kindred*, which God hath forbidden to marry, *Lev. xviii. & xx.* Where several Degrees are expressed to which the rest are reducible by parity of Reason. For all Marriages between such as are within those *Degrees of Kindred* are Incestuous. Thus 'tis utterly unlawful for any in the direct Line both of *Consanguinity* and *Affinity* to marry together. And in the Collateral Line Superiours and Inferiours may not marry, as *Uncle* and *Niece*, *Nephew* and *Aunt*: And Brothers and Sisters also are prohibited to marry. But all other Equals, as well Cousin-Germans, as Second Cousins have Freedom to marry each other. For nothing in the Law or Gospel is against such Marriages.

And

And 'tis evident that many Holy Men in the Church of *Israel* married their Cousin-Germans, as *Amram*, *Exod.* vi. 20. *Othniel*, *Judg.* i. 13. *Booz*, *Ruth* iii. 12. And Heiresses among the *Jews* were required by God's command to marry their Cousin-Germans, as appears in the Case of *Zelophehad's* Daughters, *Numb.* xxxvi. 6. 11. And sure if such Marriages had been either positively or naturally unlawful, God would not have allowed them. These things being premised concerning Marriage, the Duties of married Persons are next to be shewed.

THE Duties of the Husband to his Wife are these Four.

THE First Duty of the Husband is, *to love his Wife.* And the Love which he bears to her ought to be very Tender, even such as Christ bears to his Church, according to that of the Apostle, *Eph.* v. 25. *Husbands love your Wives, even as Christ also loved the Church.* And a man ought to love his Wife, as his own body; he that loveth his Wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church, *Eph.* v. 28, 29.

THE Second Duty of the Husband is, *Faithfulness to his Wives bed.* He is bound as much as she to keep the Covenant made in Marriage inviolable. And if he entertains unchaste Embraces, he wrongs her in the highest Degree, and greatly transgresseth against God. For the going after strange Flesh is a breach of the Marriage-Vow, and so besides the Uncleaness, it is a kind of Perjury. And God hath threatned severe Punishment

nishment against such as deal treacherously against the Wife of their Youth, *Mal. ii. 14.*

THE Third Duty of the Husband is, To govern his Wife with Prudence and Gentleness. He ought to dwell with her according to knowledge, giving honour to her, as unto the weaker Vessel, *1 Pet. iii. 7.* And if she be ignorant of Saving Truths, he is bound to instruct her therein, *1 Cor. xiv. 36.* And he must command her to do nothing but what is Good and Reasonable. And when she doth amiss, he is to reprove and admonish her in such a Mild and Courteous way, that she may be sensible he doth it out of Love. But he must in no wise Tyrannize over her by a churlish Carriage, nor be bitter against her, *Col. iii. 19.* For all unkind Dealing and harsh Usage towards her, is contrary to that Affection, which he owes to her.

THE Fourth Duty of the Husband is, To protect his Wife and provide for her. He is to defend her Person and Reputation, and to admit her to the joint Fruition of his Goods. For seeing they two are but one Flesh, he must have as much care to protect and sustain her, as himself. And according to his Ability he must allow her sufficient Maintenance, Liberty, and all other Necessaries and Comforts suitable to her Degree.

THE Duties of the Wife to her Husband are these Four.

THE First Duty of the Wife is, To bear special Love and Kindness to her Husband. For being one Flesh with him she is bound to Love him as herself. And in Love she ought to be an Help and Comfort to him in every Condition, and endeavour to promote his Good and Welfare, and especially

cially the Salvation of his Soul. For she cannot be said to Love him truly, unless she hath a great Respect and Reverence for him, and labours to further his eternal as well as temporal Felicity.

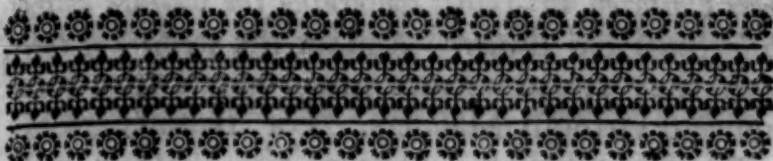
THE Second Duty of the Wife is, *To be Meek and Gentle to her Husband.* As she owes him the greatest Affection, so she ought to shew it by her sweet and mild Behaviour towards him. And there is nothing more likely to oblige him to her, than her meek and gentle Conversation. *A soft answer* (saith the Wise-man) *turneth away wrath; but grievous words stir up Anger,* Prov. xv. 1. For Brawling and Unquietness is most intolerable and provoking, especially where the greatest Kindness is due. And so many Mischiefs follow the Wives Harshness and Frowardness as are enough to make her Wiser.

THE Third Duty of the Wife is, *Faithfulness to her Husband*, and that both in his Bed, and in his Counsels, and in all Worldly Affairs committed to her Charge. *The wife hath not power over her own body, but the husband,* 1 Cor. vii. 4. And to him she ought to keep her self proper; and she must never forsake him, nor yield to any unchaste Embraces. And her Faithfulness herein is so necessary, that without it the Marriage-Bond is in effect dissolved. And she must be also Faithful to her Husband in Matters of Secrecy, and in managing those Goods, wherewith she is intrusted. For she is bound to be as tender of his Honour, as of her own; and it concerns her own Welfare to order her Affairs to the best Advantage. And 'tis the basest Injustice and Treachery for her to blast his Reputation, or waste his Estate. And this Unfaithfulness of the Wife cannot be justified by any Provocations of the Husband.

The

THE Fourth Duty of the Wife is, *Submission and Obedience to her Husband.* The Husband is the Head of the Wife; and she ought to Reverence him as her head, and obey him in all things lawful. This is expressly commanded in several Places of the Gospel, *Eph. v. 22. Wives submit your selves unto your own husbands, as unto the Lord. Col. iii. 18. Wives submit your selves to your Husbands, as it is fit in the Lord, 1 Pet. iii. 1. Wives be in subjection to your own husbands.* This Submission the Wife owes to her Husband in all things, which are not contrary to some Command of God's, *Eph. v. 24.* If need require, she may advise and admonish him in Private with all Humility and Meekness: But she must not strive to usurp Authority over him, that being plainly forbidden by the Apostle, as unbecoming Women professing Godliness, *1 Tim. ii. 12.*

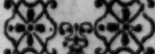




CHAP. VI.

Of the Duties of PARENTS and CHILDREN.

 **T**HE Second Kind of Relation in the Family, is that between Natural Parents and Children.

 **T**HE Duties of Parents to their Children, are Five.

THE First Duty of Parents is, *A tender Care of Nourishing their Children.* The Law of Nature binds Parents to sustain and cherish their Children, and to preserve them from Dangers and Injuries. And they that are so unnatural as to neglect this, are worse than the very Beasts, which are tender of their Young. And as Parents are to be thus careful for the Bodies of the Children: So they ought to make an early Provision for their Souls, by entering them into Covenant with God in Baptism. And they that truly love their Infants will not delay to bring them into this State of Salvation. And though there be some ground to hope that God will be merciful to those Infants that die without Baptism; yet the Parents are inexcusable, who neglected to bring them to that Sacrament.

THE Second Duty of Parents is, *To educate their Children in things concerning the welfare both of their Souls and Bodies.* And for the welfare of their Souls they are to instruct them in the true Religion and virtuous Manners. For Parents are expressly commanded to *bring up their Children in the nurture and admonition of the Lord*, Eph. vi. 4. And to this purpose they must frequently Catechize them, and cause them to read the Holy Scriptures often, and to attend the publick Ministry. And by these Holy Exercises the Seeds of Piety and Virtue ought to be sown in the Hearts of Children, as soon as they are capable of receiving them. And this early instilling of Godliness into them, is a great means to make them more in love with Religion, and to confirm them in it. For if *a child be trained up in the way that he should go, when he is old he will not depart from it*, Prov. xxii. 6. And it is for want of early Instruction and Exercise in Religious Duties, that Ignorance and Vice so abound among Youth. And sure if Children go on and perish in wicked Ways, for lack of Knowledge and good Discipline, their Blood shall be required at their Parents hands. And therefore it concerns Parents, as they will free themselves from the Guilt of their Childrens eternal Ruin, that they endeavour to teach them the Fear of the Lord, and train them up in virtuous Manners.

AND as Parents are thus to provide for the welfare of their Childrens Souls; So for the welfare of their Bodies they are to bring them up to some honest Calling, that when they come to Age they may be in a good Capacity to provide for themselves. For if they are not employed in something that is Good and Honest, they will soon

soon be tempted to do that which is Vicious and Wicked. So they will not only bring Mischiefs on their Bodies, but eternal Ruin on their Souls too.

THE Third Duty of Parents is, *To govern their Children with Love and Moderation.* The Government which Parents are to administer towards their Children, consisteth in giving them lawful Commands, in Encouraging them in Well-doing, and in Correcting them for Faults.

THE Commands which Parents give their Children ought to be lawful and reasonable. Though Parents have great Power over their Children; yet they have no Authority to Command them to do any thing that is against the Law of God, or the Law of the Nation. And 'tis inconsistent with that Love and Tenderness, which they owe their Children, to require them to do any thing that is unreasonable or hurtful. And especially in Marrying their Children, Parents must be careful that they do not urge them to match with those they cannot affect. For this is a great Tyranny in Parents, and usually brings more Mischiefs on their Children, than the greatest Abundance can countervail. And if Parents are so Tyrannical, as to Command and Urge their Children to marry against their Inclination, they may be lawfully disobeyed.

AND as Parents must Command their Children nothing but what is good and reasonable: so they are to encourage them in Well-doing, and endeavour by Perswasions and fair Means to excite and stir them up to their Duty.

BUT if fair Means will not make them good, then they must be corrected for their Faults. *He that spareth his rod (saith the Wise-man) hateth his Son:*

Son: but he that loveth him, chasteneth him betimes, Prov. xiii. 24. For 'tis a cruel Fondness in Parents to leave their Children to themselves to do what they list; but yet they must not be too severe towards them, *lest they be discouraged,* Col. iii. 21.

The Fourth Duty of Parents is, *To provide in an honest way for their Children,* that they may have a comfortable Subsistence in the World. For Parents must lay up for their Children, 2 Cor xii. 14. And a good Man leaveth an inheritance to his Childrens Children, Prov. xiii. 22. But they are very unnatural, who spend their Wealth in Riot and Excess, and take no care to maintain their Children. And those Parents also are much to be blamed, who defer all the Provisions for their Children until their own Decease, and will not afford them at present what they may well spare; for this is apt to alienate the Affection of their Children, and sometimes it drives them to use dishonest Arts to get a Livelihood. But in providing for their Children, Parents must be careful that they use only just Means of thriving. For that which is justly gotten, will be most likely to continue. But they that gather Wealth by evil Means for their Children, do usually therewith entail a Curse upon them, which will devour all that they have.

THE Fifth Duty of Parents is, *To give a good Example to their Children.* They are not only to instruct them in the ways of Piety and Virtue, but they must also walk before them therein. For the Examples of those, to whom we bear Love and Reverence, are more powerful than Precepts, to invite to Good, and withdraw from Evil. If Parents accustom themselves to any wicked Way,
their

their Children will be apt to follow their Steps: But if the Parents be pious and holy, their Children will be ready to imitate their Practice: For Children will as soon learn Good as Evil, if their Parents set before them a Pattern of good Deeds.

AND the Piety also of Parents is apt to entail a Blessing on their Children: For there is a Blessing belongs to the Righteous, and his Seed. And many times God is moved by the Godliness of Parents to prosper their Posterity. And therefore it concerns every one, as he tenders his own Good, and the Benefit of his Children, to lead a pious and holy Life, that he may be blessed himself, and procure a Blessing on his Family.

THE Duties of Children to their Parents are Five:

THE First Duty which Children owe to their Parents is *Love*. The Benefits which our Parents have done us are so great, that we are obliged in Justice, as well as in Gratitude, to bear an hearty Affection towards them. And out of Affection we are to wish and pray for all Good to them, and be willing to do those Things which may please them, and careful to avoid whatever may grieve and disquiet them. But too many instead of praying for their Parents, and seeking to please them, go purposely to vex and grieve them, and pour out Curses against them. And this is so horrid and unnatural a Sin, that one would think none could be guilty of it: For Nature itself teacheth us to be very affectionate and kind to our Parents. But they that are so vile as to curse their Parents do sin against Nature, and are most likely to draw down the Curse on themselves:

For under the Law God himself commanded that this Sin should be punished with Death. *He that curseth Father or Mother, let him die the Death,* Exod. xxi. 17. And the Wise Man assureth us, *That whoso curseth his Father or his Mother, his Lamp shall be put out in obscure Darknes,* Prov. xx. 20.

The Second Duty of Children, is, *To reverence their Parents.* We ought to have an high esteem of them, and to carry ourselves with all Humility and Respect towards them, and upon no Account must we despise and contemn them. Tho' their Estate be mean, and their Bodies infirm and decayed; yet we are bound to Honour them, and to shew Reverence towards them. And if they are guilty of Faults, we ought in Love to cover them, and not like cursed *Shem* to disclose them to their Shame. But they that are so irreverent towards their Parents, that they deride their Counsels, and despise their Persons, are liable to the Curse, and usually overtaken with Vengeance. *For the Eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it,* Prov. xxx. 17.

THE Third Duty of Children, is, *To obey their Parents.* And that Obedience which we owe to them is either *Active* or *Passive*. The *Passive Obedience* is when we bear their Rebukes and Corrections with Meekness and Patience. For we ought to give them Reverence when they correct us, *Heb. xii. 9.* And we must be subject to them, though sometimes they afflict and grieve us without Cause.

THE *Active Obedience* due to Parents is the doing what they command. This is expressly enjoined in several Places of the Holy Scriptures. *Prov. vi. 20. My Son keep thy Fathers Commandment,*
and

and forsake not the Law of thy Mother. Eph. vi. 1. *Children obey your Parents in the Lord; for this is right.* Col. iii. 20. *Children obey your Parents in all things; for this is well pleasing to the Lord.* And this Obedience we owe them in all Things, which are not contrary to the Commands of God. And if we disobey them in any considerable Matter, especially in Marriage, when they require nothing but what is reasonable and conducive to our Benefit, we are very undutiful towards them; which is no small Offence in the Sight of God.

THE Fourth Duty which we owe to our Parents, is, *Justice and Faithfulness* in preserving their Goods, and in managing their Affairs committed to our Trust: For we must be upright in our Dealings to them as well as to others. And though they are bound to sustain us and provide for us; yet if they do not allow us what we think fit, we must not employ their Goods to our own Use without their Approbation, and much less waste them in Debauchery: For *whoso robbeth his Father or his Mother, and saith it is no Transgression; the same is the Companion of a Destroyer*, Prov. xxviii. 24. *And he that wasteth his Father, and chaseth away his Mother, is a Son that causeth Shame, and bringeth Reproach*, Prov. xix. 26.

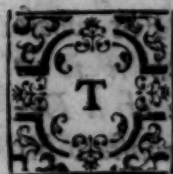
THE Fifth Duty which we owe to our Parents, is, *To relieve them* in all their Wants according to our Ability. If they are infirm and weak in Body, or decayed in Understanding, we ought to help and assist them, because once they performed the same Offices for us. And if they be poor and indigent, we are bound in Conscience to maintain them: For the relieving of Parents is required by the same Precept which enjoins us

to honour them, as our Saviour hath taught us, *Mark vii. 10, 11, 12, 13.* And the Apostle *St. Paul* expressly chargeth us to supply the Needs of our indigent Parents; *1 Tim. v. 4. If any Widow have Children or Nephews, let them learn first to shew Piety at home, and to requite their Parents; for this is good and acceptable before God.* But if any are so unnatural, that they will not sustain their needy Parents, they are worse than Heathens.



C H A P. VII.

Of the Duties of MASTERS and SERVANTS.



THE Third Kind of Relation in the Family is that between Masters and Servants.

THE Duties of Masters to their Servants are Three :

THE First Duty of the Master is, *Moderation* both in Commands and Reproofs. He is to command his Servants nothing but that which is lawful; nor ought he to require any more Work from them than their Strength will bear; but he must allow them Time convenient both to serve God and refresh themselves. But yet he ought not to give them so much Liberty as may make them

them neglect his Affairs, or prove an Occasion of drawing them into wicked Courses: For he that delicately brings up his Servant from a Child, shall have him become his Son at the Length, Proverbs xxix. 21.

THE Master is also to admonish and rebuke his Servants for Faults, and that for such as tend to God's Dishonour as well as to his own Hurt and Damage. Nay, he ought to be more concerned when he sees them commit Sins against God, than when they transgress against him. But in rebuking them he must be careful that he doth it not in Rage and Fury, but with such Gentleness and Prudence as may bring them to a Sight and Sense of their Faults: For he ought to be kind and merciful, as he expects the like Dealing from God. This is expressly required both in the Law and Gospel. Lev. xxv. 43. *Thou shalt not rule over thy Servant with Rigour, but shalt fear thy God.* Eph. vi. 9. *And ye Masters do the same things unto your Servants, forbearing Threatening, knowing that your Master also is in Heaven, neither is there respect of Persons with him.*

THE Second Duty of the Master is, Justice in affording an equal Recompence to his Servants for their Labour, and in performing his Covenant with them. This is strictly enjoined in the Word of God, Deut. xxiv. 14. *Thou shalt not oppress an hired Servant; at his Day thou shalt give him his Hire, neither shall the Sun go down upon it.* Col. iv. 1. *Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.* And if any Man defraudeth his Servants of any Part of their Due, he is guilty of Oppression: And he that oppresseth his Servants provoketh God against himself. For God hath

expressly threatened that he will be a *swift Witness* against those that oppress the Hireling in his Wages, Mal. iii. 1.

THE Third Duty of the Master is, *To instruct and encourage his Servants in the Ways of Piety and Virtue.* He is to provide that they may learn their Duty towards God and Man; and he ought to exhort and perswade them to do their Duty; and he should endeavour by kind and courteous Usage to encourage them in well doing. And to further Godliness among them, he must take Order to have daily Prayers in the Family, and give all Diligence to walk like *David* within his House with a perfect Heart, and to shew himself a Pattern of Piety and Holiness. And if Masters were thus careful to make their Servants holy and virtuous, they would not only do them most good, but the better advance their own temporal Interest: For if their Servants feared God, and duly served him, they would be more diligent and faithful in their worldly Business.

THE Duties of Servants to their Masters are these three:

THE First Duty of Servants is, *To reverence their Masters.* They must have a due Esteem of them, and shew an humble Respect to them. *Let Servants* (saith the Apostle) *count their Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed,* 1 Tim. vi. 1. The Contempt of Masters it seems is dishonourable to God, and gives an Occasion to those that are without to disparage the Christian Religion. And 'tis probable that such as despise and undervalue their Masters, will not be so faithful and diligent as they ought to be in their Service. THE

THE Second Duty of Servants is, *Faithfulness to their Masters both in doing their Work, and in managing those Affairs which are committed to their Charge.* They must be diligent and industrious in their Masters Work, as well in their Absence as Presence, according to that of the Apostle, Eph. vi. 6, 7. *Servants be obedient to your Masters, not with Eye-service as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart, with good Will doing Service as to the Lord, and not to Men.* And they must be faithful also in managing their Master's Goods to his Advantage, *not purloining, but shewing all good Fedelity*, as the Apostle chargeth, Tit. ii. 10. For 'tis flat Theft and Deceit in Servants to waste their Masters Goods, or to convert them to their own Use without Allowance. And on the other Side, 'tis the worst Kind of Unfaithfulness in Servants to endeavour by dishonest and wicked Means to promote their Master's Wealth: For this is the ready Way to draw down the Curse of God upon his Estate, which will in Time devour it.

THE Third Duty of Servants is, *Subjection to their Masters.* This Subjection consisteth both in obeying their Commands, and in submitting to their Rebukes. Obedience is due from Servants to their Masters in all lawful Commands. Though they must not upon their Masters Command do any Evil; yet in every Thing that is not contrary to the Law of God they are bound to obey them, and that with all Readiness and Cheerfulness. And this hearty Obedience is strictly required of them, Col. iii. 22, 23. *Servants obey in all Things your Masters according to the Flesh, not with Eye-service as Men-pleasers, but in Singleness of Heart, fearing God.* And whatsoever ye do, do it heartily, as to

the Lord, and not unto Men. And Eph. vi. 5. Servants be obedient unto them that are your Masters according to the Flesh with Fear and Trembling, in Singleness of your Heart, as unto Christ. And to encourage Servants to pay this Obedience to their Masters, there is a Reward promised to them on that Condition: For by obeying their Masters they serve the Lord Christ, and shall receive the Reward of the Inheritance, Col. iii. 24.

AND as Servants are to be thus obedient to their Masters Commands; so they ought to submit to their Rubukes. This is required of them by two Apostles: *Tit. ii. 9. Servants please your Masters well in all things, not answering again; that is, when ye are reprov'd, make no such uncivil Replies as may increase your Masters Anger: And, 1 Pet. ii. 18. Servants be subject to your Masters with all Fear, not only to the Good and Gentle, but also to the Froward. And when Servants are rebuked for any Fault, they must not only submit, but endeavour to amend. Nay, if they suffer without Cause, they must yet be meek and patient: For this is Thank-worthy, (saith St. Peter,) if a Man for Conscience towards God endure Grief, suffering wrongfully, 1 Pet. ii. 19.*





C H A P. VIII.

Of the Duties of such as excel in GIFTS.

THUS far of those special Duties, which Superiors in *Authority* and their Inferiors owe each to other: Next of Superiors in *Excellency*, with their respective Inferiors. And Superiors in *Excellency* are such as excel others either in the *Gifts* of the *Mind*, or in *Wealth* and *Honour*, or in *Beneficence* and *Liberality*. And all these do owe several Duties to their respective Inferiors: And Honour and Reverence is in *Honesty* due to them for their Excellencies.

THE First Sort of Superiors in *Excellency* are those that excel in the *Gifts* of the *Mind*, as *Knowledge*, *Wisdom*, *Grace*, and the like. And there are two Duties required of those who are endued with extraordinary Gifts.

First, They are to attribute their Gifts to God, and to be lowly and humble in their Behaviour to Men. As they have received their Gifts from God; so they ought to acknowledge him to be the Author of them, and to be thankful for them. And they ought also to carry themselves with Humility towards others, and not despise and
contemn

contemn them: For nothing doth more commend them to God, and heighten their Esteem among Men, than a kind and humble Carriage. But Pride and Arrogancy pollute their Gifts, and render their Persons contemptible.

Secondly, They that excel in Gifts are to employ them in doing Good to others. The chief End for which God gave them those excellent Gifts is, That they should be the more beneficial to others, as well as to themselves: For all their Talents were given them not only for themselves, but for the Profit of others: And *as they have received the Gift, so they should minister the same to others, as good Stewards of the manifold Grace of God*, 1 Pet. iv. 10. But if they make no Use, or an ill Use, of their Gifts, they frustrate God's End in bestowing them, and render themselves unworthy of Honour: For they that abuse excellent Endowments, have the more sad Account to make unto God, and deserve the greater Shame and Contempt among Men.

AND as these Things are required of such as excel in Gifts; so on the other Side there are some Things also due from us to them.

First, We are to esteem and reverence them for their Gifts: For where God hath bestowed singular Gifts, there Respect and Honour is due. And if the Persons that have those Gifts do rightly employ them, they are worthy of double Honour: For then we are to have an high Esteem of them, and to express that Esteem in outward Reverence.

Secondly,

Secondly, We are to acknowledge the Excellency of their Gifts, and not to envy them, nor detract from them. We ought to value them according to their Worth, and rejoice for that God hath enriched them with excellent Qualities. But if we grudge that they have such Gifts, we repine at God's Disposals, and find fault with his Wisdom and Goodness; which is no small Offence in his Account. And 'tis a base Injustice to Men to hate them meerly for their good Qualities, for which they ought to be esteemed and loved. Nay, if we detract from Mens Gifts, and extenuate their Worth, we do not only injure them, but as much as lieth in us we hinder them from doing that Good to others, for which those Gifts were bestowed upon them.



CHAP. IX.

Of the Duties of the RICH and NOBLE.

THE Second Sort of Superiors in Excellency are those that have the Advantages of *Wealth* and *Honour*. And the *Rich* and *Noble* by reason of their outward Advantages are bound to perform these Duties.

First,

First, The *Rich* and *Noble* are to be humble, holy, and virtuous in their *Wealth* and *Greatness*, that they may be worthy of true Esteem and inward Honour, as well as external Respect. As they are placed like Stars in this Earthly Firmament, and have better Means and Encouragements than others have to Piety and Virtue; so they ought to exceed them therein, and to shine unto them in the Light of a good Example. But if they grow high-minded by reason of their Honour, or put their Trust in their Riches, or are like *Nabal*, churlish and insolent in their Behaviour, and wicked in their Conversation, they render themselves by their Vices vile and odious in the Sight of God and Men: For the Sins of Great Ones are more observed, and their Shame is more conspicuous, because they are placed high in the World. And they that outwardly reverence them, do in Heart despise and condemn them.

Secondly, The *Rich* and *Noble* are to employ their outward Advantages of *Wealth* and *Greatness* in well doing to the Benefit of others. These temporal Blessings are given to them on purpose that they should do Good with them: For they are only Stewards under God of what they possess. And as Stewards they must be faithful in their Places, and endeavour to use their Power, and dispense their Riches, according to God's Will, for the Relief and Comfort of others. But if they oppress others by their Greatness, and waste their Wealth on their Lusts, they are not only unfaithful in the Trust reposed in them, but they make themselves liable to Vengeance: For they that abuse great Blessings are usually in this World deprived of them; and they have just Reason to fear more terrible Punishment in the next World for abusing them.

THERE

THERE are also on the other Side some Things owing from their Inferiors to the *Rich and Noble*.

First, We owe to them *Civil Honour*. And this is due to them by vertue of the outward Advantages of Wealth and Greatness which God hath given them: For though true Honour be the peculiar Reward of Virtue; yet we ought to shew an external Reverence to the Rich and Noble, however they are wicked, and deserve Reproach. And so *David*, by way of Honour, called *Nabal* Father, because he was wealthy, 1 *Sam.* xxv. 8. And 'tis fit (as our Church teacheth) *that we should order ourselves lowly and reverently to all our Betters.*

Secondly, We should be willing to serve the *Rich and Noble*, in regard of the Recompence which they are willing to allow. The Difference of Degrees among Men conduceth much to their Peace and Unity. If all were rich, one would not stoop to serve another: If all were poor and mean, one would not be able to help another; which must needs breed Discord and Confusion. But God hath settled such an Order among Men, and so dispensed his Blessings, that one wanteth the Help of another. And as we expect a Supply of our Needs from those that are above us; so we must be serviceable to them according to our Ability.



C H A P. X.

Of the Duties of BENEFACTORS.

THE Third Sort of Superiors in *Excellency* are those who excel in Beneficence, that is, *Benefactors*, who have done us good. And they are required to perform these Duties, that they may rightly bestow their Benefits.

First, They must give freely, without any design of gaining the like Benefits from those to whom they give: *He that giveth, must do it with simplicity*, Rom. xii. 8. But to do a good Turn in hope of temporal Gain, this is not Liberality, but Traffick and Merchandize. *Perdit enim honorem gratiæ, qui dat propter præmium. For he loseth the Honour of his Liberality, that looks for some Recompence.*

Secondly, *Benefactors* must give readily and speedily. When the Benefit is speedily bestowed, it savours most of Charity, and of a willing Mind: But a Gift deferred is less acceptable. He gives twice, that gives speedily; and his Expectation is less frustrated, that hath a quick Denial. *Ingratum est beneficium, quod diu inter manus dantis hæsit.* That Benefit is ungrateful, which is as it were wrested from a Man by Importunity.

Thirdly,

Thirdly, Benefactors are not to boast of what they give, nor upbraid the Receivers with it. Benefits are to be bestowed in a silent way, that they only who are better for them may take notice of them. For that is true Liberality, when a Man blows not the Trumpet before his Gifts, but does good without Ostentation, that the Mouth of the Receiver, and not his own may commend him. *Exprobatio autem est satisfactio pro beneficio.* But he that upbraids a Man with a Benefit given, deserves no Thanks for it.

AND as *Benefactors* must be careful so to bestow their Benefits, that they may do well in bestowing them: So the Persons obliged must be grateful to them. And the Gratitude which we owe to our Benefactors is to be expressed Three ways.

First, We are to acknowledge and value the Benefit, which they have done us. We are bound to look on our Benefactors as God's Instruments in doing us Good, and to praise and magnify the Good which they have done us, and to praise them for it, as opportunity is offered. But 'tis a base Ingratitude to disown a Courtesy received. And none but those that are sunk below the Nature of Men, will despise their Benefactors, and extenuate and undervalue their Kindness.

Secondly, We are to pray unto God to bless our Benefactors. As they are God's Instruments of bringing Blessings to us: So we must beg of God all Blessings for them, and desire him to reward their Bounty. And we can do no less than make Addresses to God for them, that they may still enjoy all Advantages of doing Good. And he that will not do so much for his Benefactors, as to

to pray for their Welfare, is very unworthy of the Benefits which they have done him.

Thirdly, We are to bear an hearty Affection to our Benefactors, and endeavour to requite them. Nature it self is apt to teach us to Love those that Love us, and to do good to them, that have done Good unto us. And yet too many hate those that have done them Good, and return Injuries for Benefits. And this is the worst sort of Unthankfulness. 'Tis an Argument of a devilish Temper to do Evil for Good. And none but such as have cast off Humanity, will injure those that have well deserved of them. But when a Man hath done us Good, we are not to do any wicked thing to please him. For this is no real Kindness to him, but rather it hurts his Soul, as well as our own; and so 'tis a doing him Evil for Good.



C H A P. XI.

Of INSTRUCTING, EXHORTING,
and REPROVING our Neighbour.

Therto of the *Special Duties* which Superiors and Inferiors owe each to other; next of those *Common Duties* which belong to *All Men*. And these Duties may be fitly distributed into four Kinds, to wit, such as concern either the *Soul*, *Body*, *Goods*, or *Credit* of our Neighbour.

THE Duties which concern our Neighbour's *Soul* are, either those which are necessary to promote his *Eternal Salvation*, or those which tend to the present *Peace* and *Tranquility* of his *Mind*.

THE Duties which are necessary to promote the *Eternal Salvation* of our Neighbour's *Soul* are chiefly these three.

- I. *The Instructing him in the Way of Life.*
- II. *The Exhorting him to Holiness.*
- III. *The Reproving him for his Sins.*

I. THE First Duty which is necessary to promote our Neighbour's *Salvation* is, *The Instructing him in the way of Life*. As we are to wish well to his *Soul*, and to desire his eternal *Happiness* :

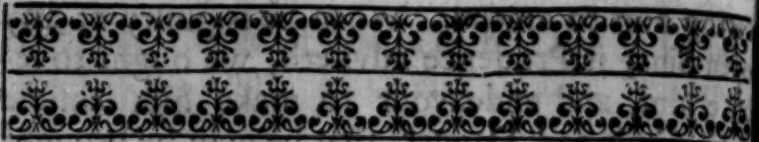
So we are bound as much as we can to teach him the Fear of the Lord, and to bring him to the Saving Knowledge of the Truth. For if he be ignorant of his Duty, he cannot possibly perform it. And in that Case he needs the Charity of another to inform him what he ought to believe and do. And if we Love him truly, we shall be ready to direct him in the right Course to obtain Salvation. And the Excellency of this kind of Charity is enough to encourage us to be Active and Zealous in it. For we cannot do a greater Benefit to our Neighbour, than to set him forward in the way to Heaven.

II. THE Second Duty which is necessary to further our Neighbour's Salvation is, *The Exhorting him to Holiness*. When we have Instructed our Neighbour in things necessary to Salvation, we are to perswade and stir him up to the Practice of those things, that he may be saved. For without Purity and Holiness, there is no ground for any to hope for Salvation. And sure 'tis an excellent Work of Charity to do good to Mens Souls, and to endeavour to make them Holy, that they may be capable of Happiness. For *he that converteth a sinner from the error of his way shall save a Soul from death*, Jam. v. 20. And by seeking the Salvation of others, we shall procure to ourselves the greater degree of Glory. For *they that be wise shall shine as the brightness of the Firmament; but they that turn many to righteousness, as the stars for ever and ever*, Dan. xii. 3.

III. THE Third Duty necessary to promote our Neighbour's Salvation is, *The Reproving him for his Sins*. This Reproof is a charitable way of admonishing

admonishing our Brother of his Faults, and urging him to amend. When he is guilty of any open Sins, if Prudence adviseth, we ought to rebuke him, and endeavour to make him sensible of his Guilt and Danger, that he may be brought to Repentance. And for the better perswading him to amend, we are to Reprove him in private with Mildness and Gentleness, that he may be convinced that we do it in Love for his Good. And when we have in Charity thus Reproved him, if he be wise, he will amend, and love us for it, as the Wise-man assures us, *Prov. ix. 8.* But if it happens that we procure to our selves ill-will from him, whom we Reprove: Yet we must not forbear to be Charitable to his Soul, so long as there is any likelihood of doing him Good. For while we have any probable Hope of amending him by Reproof, it must needs be very uncharitable in us to omit it.

AND if it be a Crime to neglect the Means of Converting our Neighbour from his evil Ways, then sure it is much worse to draw him wilfully into Sin, and thereby to hurt his Soul, and to bring him into Danger of eternal Ruin. And whosoever is guilty of this horrid Injustice to the Soul of another, is bound sadly to bewail it, and to endeavour with Diligence to repair it. And because he hath deprived another of his Innocency and his Right to Heaven, he must be very earnest and industrious to bring him to Amendment, that he may be capable of Happiness.



CHAP. XII.

Of HUMILITY and MEEKNESS.



THE other Sort of Duties which we owe to our Neighbour in respect of his Soul, are those which tend to the present *Peace and Tranquility* of his *Mind*. And there are several Virtues of this Nature especially these four. I. *Humility*. II. *Meekness*. III. *Peaceableness*. IV. *Forgiving of Injuries*.

I. *Humility* towards our Neighbour is, the having an high Esteem of him, and the behaving our selves lowly towards him. Though we ought to judge meanly of ourselves; yet we must value the good Qualifications of others according to their Worth, and in *lowliness of mind esteem them better than our selves*, Phil. ii. 3. For we must be *kindly affectioned one to another with brotherly love in honour preferring one another*, Rom. xii. 10.

AND as we must esteem and value the Gifts and Graces of others; So we must behave our selves humbly towards them, and do nothing that savours of Contempt and Disdain. And if we are truly Humble, we shall be ready to shew Respect and Reverence to those that are above us and condescend to Men of low Estate, and not be rude and churlish to any.

II. *Meekness*

II. *Meekness* towards our Neighbour is such a mild and gentle Disposition, as moves us to mortifie all causeless Anger against him, and to moderate that Passion when it ariseth upon just Ground. If there be just a Cause to be Angry with Men, yet we must not in our Passion commit any unjust or uncharitable Act against them. But when we hate the Sins of Men, we must still love their Persons, and endeavour in Love and Meekness to bring them to Amendment. For the most weighty Cause cannot justifie Anger, if it extinguish Charity towards the Delinquent, or provokes us to commit any Acts of Injustice.

But when there is no just Cause of Anger, we must not suffer Passion to arise, but be mild and gentle in our Behaviour towards Men, neither contending for Trifles, nor seeking Occasions of Variance. And if any Injury be done us, that is considerable and cannot well be born, we may endeavour in a lawful way to Redress it, and to get Satisfaction for it : But yet we must be Meek and Charitable in our Proceedings, and not bear any Malice against the Offenders, nor return Injury for Injury.

AND if we must not give way to unruly Passion, when we have received any considerable Injury, then sure every little Affront and reproachful Word is no justifiable Cause of Anger, but we ought with Meekness to pass these by, as unworthy of our Passion. And if we bear them meekly, we shall be the better for them. But if we Revile when we are Reviled, and recompence Contumely with Contumely, hereby we hurt ourselves more than our Adversaries can do.



C H A P. XIII.

Of PEACEABLENESS.

THE Third Duty which tends to the *Tran-*
quility of our Neighbour's Mind is *Peace-*
ableness. This is such a quiet and calm
 Temper, as makes us desirous of Amity,
 and careful to shew Mildness and Gentleness to-
 wards those with whom we converse. There is
 nothing more approves us to be Christians, than
 Charity and Peaceableness. For if it be possible,
 and as much as lieth in us, we must live Peace-
 ably with all Men, *Rom*, xii. 18. There must be
 nothing on our Part to hinder Peace. But if any
 Discord ariseth, we must be ready to compose it,
 and follow after the things which make for Peace.
 And if we labour for Peace, we do hereby pro-
 mote and secure our own Ease and Advantage.

For when we are quiet and peaceable, we
 live in a continued Calm, and enjoy our selves
 and what we possess. But Strife and Contention
 as a Canker fret the Mind, and sometimes waste
 the Estate, and produce many Troubles and Mis-
 chiefs which we might avoid.

AND if we must be ready so far as we can
 with a safe Conscience, to entertain Peace with
 all Men, even with Aliens and Enemies, much
 more ought we to live in Love and Peace with
 our

our Fellow-Christians, and to worship God with united Hearts. For we must *endeavour to keep the unity of the Spirit in the bond of Peace*, Eph. iv. 3. And this is one great Evidence of our being good Christians, that above all things we put on Charity, and have Peace among ourselves; *By this (saith our Saviour) shall all men know that ye are my Disciples, if ye love one another*, Joh. xiii. 35. For Christians are bound by the strongest Obligations not only to be more Pious, Just, and Holy, but also to be more Charitable and Peaceable than others. But Discord and Divisions are directly contrary to the Christian Temper. And if we have bitter Envy and Strife of our Hearts, we have no reason to glory of our Religion, or to account our selves Christians. *This wisdom (saith St. James) descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is Confusion, and every evil Work*, Jam. iii. 14, 15, 16.

AND as we are to be Peaceable our selves; so we must endeavour also by Friendly Acts to reconcile others that are at variance. And the making of Peace among Men may tend much to their Benefit in all their Concerns, as well Temporal as Spiritual. For the Welfare of Men is much endanger'd, and sometimes ruined by Strife and Dissention. And there can be no possibility to prosper in Grace, and to bring forth the Fruits of the Spirit, while Emulations and Contentions, which are Works of the Flesh, are followed and indulged. But by composing of Quarrels and Differences, many Sins and much Damage may be prevented. And sure then it must needs be an excellent Charity to make Peace among Men, that they may be preserved from those Sins

and Mischiefs, which attend Strife and Variance, And if there be some Trouble in performing this Office of Charity; yet there is Encouragement enough to be diligent in doing it: For by reconciling others, we procure much Good to ourselves as well as to them. The Work itself is excellent, and very acceptable to God, and there is a Blessing belongs to those that do it, as our Saviour hath assured us; *Blessed are the Peace-Makers; for they shall be called the Children of God,* Mat. v. 9.



CHAP. XIV.

Of Forgiving INJURIES.

THE Fourth Duty which concerns the Peace and Tranquility of our Neighbour's Mind is, *The Forgiving him the Injuries which he hath done us.* There are two Kinds of Forgiveness: The one *Negative*; the other *Positive*.

THE *Negative Forgiveness* is when we bear no Malice against those that have injured us, nor seek to revenge our selves upon them, but pray for them, and endeavour to amend them. And this Charity we owe to all that have injured us, even to those that do not repent: For we must love our Enemies, and do Good, Luke vi. 35. And when our Enemy falleth, we must not rejoice; nor must

must our Heart be glad when he stumbleth, lest the Lord see it, and it displease him, Prov. xxiv. 17, 18. Our Minds must be free from Malice, our Tongues from Slander, and our Hands from Revenge. Nay, we must not only abstain from wishing and seeking Evil against those that hate us, and have done us Mischief; but we must also do them Good, and pray for them, and labour by Acts of Gentleness and Kindness to reform them, and speak as well of them as Justice will permit. But we are not bound to have a good Opinion of those who continue to wrong us; but we may judge of them as they deserve, and reprove them for their Wickedness: For we ought not to call Evil Good, nor to justify the Wicked, Isa. v. 20. Prov. xvii. 15.

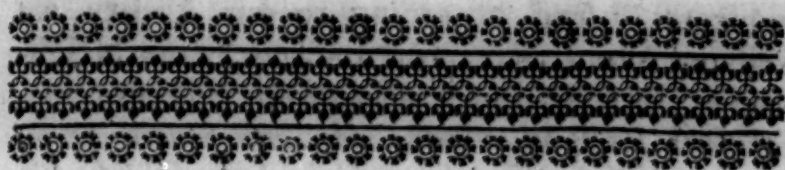
And if a Man hath done us some considerable Injury, we may endeavour in a *legal* Way to get Satisfaction for it, and yet forgive him in the Christian Sense: For Christian Forgiveness is not inconsistent with legal Prosecution, when it is necessary, provided that we still bear a charitable Temper towards the Offender, and are willing to entertain Peace upon any reasonable Terms. And if we carry this Christian Temper of Mind in our legal Suits, they are not prohibited by the Gospel, when the Matter for which we contend is so great, that it is necessary for us to appeal to the Magistrate. But if the Damage which we have sustained be light and inconsiderable, both Christianity requires, and Prudence adviseth us rather to take Wrong, than to put ourselves to the Trouble and Charge of a Suit, 1 Cor. vi. 7.

THE *Positive* and Full Forgiveness is when we receive those that have wronged us into the former State of Love and Favour, and judge as well of them as if they had never offended us. And this Charity is due only to those that truly repent, and prove their Repentance by good Works, and make Satisfaction for the Injury which they have done: For when a Man that hath injured us sues for Pardon, and fully satisfies us for the Damage which we have received, and afterward is careful to deal more justly, we ought then to esteem him a righteous Person, and not to reproach him for his former Crimes.

But we are not bound to employ him in Matters of Concernment, unless we find that he may be safely trusted: For when a Man hath once deceived us, we ought to be the more cautious how we depend upon him. And 'tis no Uncharitableness to doubt of his Fidelity, until there be sufficient Proof to convince us of it. And if we do not think it safe to admit him to the former State of Trust; yet we ought to love him heartily, and to repute him a good Man, and to shew Favour and Kindness towards him. And unless we are thus charitable to him, we do not entirely forgive him.

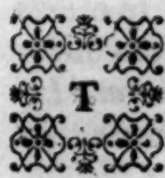
AND this Duty of forgiving Injuries is so necessary, that without it we cannot expect Pardon and Mercy from God: For God hath promised to forgive us our Sins only on Condition that we forgive our Brethren. And if we are cruel and unmerciful to them, hereby we forfeit our own Pardon from God, according to that of our Saviour, *Mat. vi. 15. If ye forgive not Men their Trespases, neither will your Father forgive your Trespases.* For God will deal with us as we deal with our Brethren.

Brethren. And if we will not for his Sake forgive them some small Offences, how unreasonable is it in us to desire him to forgive us those great and innumerable Offences which we have committed against him?



CHAP. XV.

*Of Relieving our NEIGHBOUR, with
the contrary SINS.*

 **T**HUS far of the Duties which concern our Neighbour's Soul. Now follow those Duties which concern his Body. And they are Two.

- I. *The relieving him in Distress.*
- II. *The preserving him from Dangers.*

THE First Duty which we owe to the Body of our Neighbour is, *The relieving him in Distress.* The bare wishing and desiring his Good is not sufficient without Deeds of Charity, when we have Ability to do them. But as there must be a Readiness to will; so there ought to be a Performance also out of that which we have, 2 Cor. viii. 11. If a Man indeed pities his Brother's Wants and Miseries, and would if he were able really relieve him, he is then truly charitable, and God in that Case

Case will accept his Will for the Deed : For if there be first a willing Mind, it is accepted according to that which a Man hath, and not according to that which he hath not, 2 Cor. viii. 12. But if we are rich in this World, we must be also rich in good Works, ready to distribute, willing to communicate. And according to our Ability we must endeavour to comfort and relieve our Neighbour in Distress : But *whoso hath this World's Goods, and seeth his Brother hath need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him ?* 1 John iii. 17. The Deeds of Charity towards Men are necessary to approve our Love to God : For we cannot love God, unless we love our Brethren for his Sake, and do Good to them. And God accepteth the Good which we do unto them, as if it were done to himself. And if we have shewed Mercy to others for his Sake, we shall receive Mercy from him : *For God is not unrighteous to forget our Work and Labour of Love, which we have shewed towards his Name, in that we have ministred to the Saints,* Heb. vi. 10.

THE Sin opposite is *Unmercifulness* to the Poor and Afflicted. This Sin may be committed three Ways : Either by not giving Relief to the Needy ; or by detaining from him what we owe him ; or by taking away unjustly what he hath in his Possession. And whoso oppresseth the Poor either of these Ways is not only void of Charity, but of Justice and Humanity too, and in some sort guilty of murdering him. If we rob the Needy of his Possessions by Fraud or Violence, or if we use his Service without Wages, we deprive him of his Livelihood, and in Effect hasten his

his Death : For he that taketh away his Neighbour's Living, (saith Ben-Syrach) slayeth him; and he that defraudeth the Labourer of his Hire, is a Blood-bedder, Ecclus. xxxiv. 23.

Or if we suffer the Poor to perish for Want when we are able to relieve him, we are some way guilty of taking away his Life, in not giving him what we ought, to preserve it. And 'tis certain that we can have no Love to God, nor Hope of Mercy from him, if we will shew no Mercy to our Brethren for his Sake : For with what Measure we mete to others, it shall be measured to us again. Nay, *Unmercifulness* is that special Sin, for which the dreadful Sentence of Condemnation shall pass on the Wicked at the last Day : *Depart from me ye Cursed into everlasting Fire.* And the Cause of this heavy Sentence follows : *For I was an hungred, and ye gave me no Meat ; I was thirsty, and ye gave me no Drink ; I was a Stranger, and ye lodged me not ; sick, and in Prison, and ye visited me not,* Mat. xxv. 41, 42, 43. Neither will any Pretence of not seeing Christ distressed without taking Compassion on him serve the Turn ; seeing in as much as we did it not to his poor Brethren on Earth, we did it not to him.





C H A P. XVI.

Of Preserving our NEIGHBOUR, and of the Sin of MURDER.

THE Second Duty which we owe to the *Body* of our Neighbour is, *The Preserving him from Dangers*. We are not only to wish his bodily Welfare, but we must endeavour also to procure it: For we are bound in Justice as well as in Charity to desire and further his Good in respect of his Body. We must not hate him in our Heart, nor bring Evil upon him by Word or Deed; nor must we suffer others to hurt him, if it lies in our Power to hinder it; but as far as we are able we ought to protect him against Injuries, and rescue him from Dangers. If he follows such a Course as is likely to impair his Health, and hasten his Death, we are to use our Endeavour to dissuade him from it. If we know of any Design laid against his Life, we must in due Time discover it, that he may escape the Mischief intended. And unless we endeavour to keep and defend him from Harms and Dangers, we are not pure from his Blood.

THE Sins opposite are all Degrees of *Murder*, both in *Thoughts, Words, and Deeds*.

I. *Murder*

I. *Murder in Thoughts* and Affections is when we are angry with our Neighbour without just Cause, and bear Malice in our Heart against him, and desire Revenge.

Causeless and *immoderate Anger* is the first Step to Murder, and the Beginning of it in the Heart: And it is forbidden by our Saviour as a Degree of that Sin: *Mat. v. 22. Whosoever* (saith he) *is angry with his Brother without Cause, shall be in Danger of the Judgment*; that is, he shall be subject to Punishment in another World, as the Murderer is in this.

Malice also, which ariseth from Anger, is a kind of Murder: For *whosoever hateth his Brother* (saith St. John) *is a Murderer*, 1 John iii. 15. And indeed 'tis *Malice* chiefly that makes a Man guilty of Murder in taking away another's Life. For there is a vast Difference between the killing a Man out of Malice, and the killing him without any ill Intent. And under the *Jewish Law*, by God's Appointment, when one Man slew another, if he hated him not in Time past, he was secured from Punishment by flying to a City of Refuge: But he that slew his Brother in Malice was allowed no such Refuge; but he was to be taken even from the Altar, and be put to Death, *Deut. xix. 6, 11, 12.*

And the *Desire of Revenge* likewise is a murderous Affection, inconsistent with that Love and Justice which we owe to our Neighbour. When another hath done us Wrong, if it be very considerable, we may appeal to the Magistrate for Redress: But all private Revenge is utterly unlawful. And if we study to revenge ourselves upon our Adversary, or desire Vengeance from
God

God against him, we are some way guilty of murdering him in our Thoughts: For we must *not avenge ourselves, but rather give place unto Wrath*; that is, leave all Punishment to God, to whom Vengeance belongs, *Rom xii. 19.*

II. *Murder in Words* is when in Wrath we revile and rail at our Neighbour, and curse him, and imprecate Evil upon him. The Sins of *Reviling* and *Railing* are Effects of causeless and immoderate Anger, and are forbidden by our Saviour as higher Degrees of Murder: *Mat. v. 22. Whosoever shall say unto his Brother, Racha, (that is, shall call him Vain, Empty, Witless Fellow,) shall be in Danger of the Council; but whosoever shall say, Thou Fool, shall be in Danger of Hell-Fire.* For contumelious Speeches and virulent Railings, proceeding from inordinate Passion, are Signs of a murderous Intent. But when Terms of Reproach are prudently used by a Superior out of Love to reform an Offender, they are not liable to this Censure, *Jam. ii. 20. Mat. xxiii. 17.* For 'tis not Railing and Reviling, but an Act of Justice to rebuke him sharply, who hath done wickedly.

THE *Curfing* a Man also, and imprecating Evil upon him, is a kind of Murder. The calling for Mischief on another argues a murderous Heart, and it is directly contrary to the Christian Temper: For we ought to bless, and not to curse, *Rom. xii. 14.* And 'tis a Sign of an hellish Disposition, when a Man accustoms himself to horrid Execrations. But the worst Sort of Curfing is that profane Custom of Self-cursing, when a Man imprecates Evil upon himself: For 'tis a Sin against Nature for a Man to wish Evil, and especially to call for
 Damnation,

Damnation, on himself. And doubtless he would be very unwilling to suffer what he so imprecates on himself.

III. *Murder in Deeds* hath three Degrees. The First of them is, *The wounding a Man's Body*. And this, though it doth not actually deprive him of Life or Limb, yet endangers both, and causeth Pain. And whoso purposely inflicteth Wounds on another, which may cause Death or Pain, he is guilty of such savage Cruelty as unbecomes the Nature of Man: For we ought not to be cruel to the very Beasts; and much less to Man, who is formed after the Image of God.

THE second Degree of Murder in Deeds is, *The maiming a Man's Body*. He that wilfully depriveth another of any Member, or the Use of it, hath done enough to take away his Life: For he might as well have killed him as maimed him. And the Injury of maiming the Body is such, as every Man in his own Case judgeth to be a sad Calamity. We are all very tender of our own Bodies, and dread nothing more than the Loss of a Limb. And sure then we ought to have a Care that we do not bring so great a Mischief on another. And if we have done this Mischief, we are bound to make what Satisfaction we can for it.

THE third and highest Degree of Murder in Deeds is, *The wilful taking away a Man's Life*; which is most properly Murder, and expressly against the Letter of the *Sixth Commandment*. And this Sin may be committed either *directly* by open Violence, as when a Man comes presumptuously upon another to slay him by Force; or *indirectly* by secret Treachery, as when a Man

kills another by Poison, or Witchcraft; or by bearing false Witness against him in case of Life and Death; or by bringing him into Danger on purpose that he may be slain, as *David* did *Uriah*; or by drawing him to any debaish and wicked Course, which may shorten his Life; or by commanding, counselling, or perswading others to slay him. And whatever the Way and Means be whereby a Man wilfully brings Death on another, he is guilty of Murder.

AND the Guilt of this Sin is so great, that it cries aloud for Vengeance: For Murder is *peccatum clamans*, one of the crying Sins, which will not cease till God takes Vengeance. And God will not fail to hear it, and to bring the Authors of it to Punishment. And many Times in this World he pours out signal Judgments on those that are guilty of this Sin. And he hath expressly commanded those that have Authority under him to punish it with temporal Death. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed*, Gen. ix. 6. And that this Sin might not escape Punishment even in this World, God doth often by strange Ways discover it. And sometimes the horrible Dread and Terror which a Man feels in his own Conscience after the Commission of this Sin, makes him to reveal it; and so he brings himself to Punishment for it. And besides the Vengeance which usually pursues the Murderer in this World, he is liable to more intolerable Torments in the next: And his Punishment there shall be like his Sin, great and dreadful. And sure the Consideration of the great Guilt and Danger of this Sin is enough to make us abhor it, and carefully to avoid all the Causes and Occasions of it, that we may never be drawn to commit it.

But

BUT there are Four Ways, wherein a Man may be killed without Murder.

THE *First* is in the Execution of publick Justice, when the lawful Magistrate puts an Offender to Death in a legal Way: For though private Revenge be absolutely forbidden; yet God hath put the Sword into the Magistrate's Hand, and ordained him to be *his Minister and Revenger to execute Wrath upon him that doth Evil*, Rom. xiii. 4. 1 Pet. ii. 14. And if publick Vengeance were not duly executed upon Malefactors, human Societies would in short Time be dissolved, and Men would prey upon each other as Beasts. And therefore, *melius est ut pereat unus, quam unitas*, better it is that one bad Man, than many good Men, perish.

THE *Second Way* wherein a Man may be killed without Murder is in lawful War: For a just War is no where forbidden in the Law or Gospel; but rather approved, in that Directions are given how it ought to be managed, and how Soldiers should behave themselves, *Dent. xx. Luke iii. 14.* And indeed, without War the Magistrate could not protect his Subjects, as he is bound to do, against all imminent Dangers and Injuries; and consequently some War must needs be lawful. And War is then lawful when it is undertaken by the lawful Magistrate upon a just Cause, either for suppressing a Rebellion at home, or for repelling or redressing some considerable Injury abroad. But sure 'tis utterly unlawful to make War meerly for propagating Religion, or for enlarging Dominion. And when the War is unlawful, 'tis more than probable that they who

S 2

fight

fight for an ill Cause are guilty of Murder in killing others.

THE Third Way wherein a Man may be lawfully killed is in the necessary Defence of ourselves. When our Life is attempted, and the Danger is such that we cannot save ourselves without taking away his Life that assaults us, it is then lawful to kill him : For in this Case every Man is his own Magistrate and Minister of Justice, not to revenge, but to defend himself. And 'tis an Act of Justice to ourselves to take away another's Life, when we cannot otherwise preserve our own.

THE Fourth Way, wherein a Man may be killed without Murder, is when we kill him by meer Chance against our Will. The Will is the chief Principle of moral Actions, and by it they are to be judged innocent or sinful. If a Man really purposeth to kill another, and waiteth the Opportunity to do it, he is guilty of Murder before God, tho' he never executes his Design. But if a Man actually kills another by Accident without the least Intent to hurt him, he is innocent, provided that he is employed in a lawful Action, and takes due Care to avoid such a Mischief, and be also troubled for it : For God would never have appointed a Place of Refuge for him that thus killed another, *præter Intentionem*, against his Will, if this had been any Sin worthy of Death in his Account : Whereas he commanded the Murderer to be taken even from the Altar, and be put to Death, *Exod. xxi. 13, 14.*





C H A P. XVII.

Of Improving our Neighbours GOODS : Of
OPPRESSION and THEFT.

SO much of the Duties which concern our Neighbours *Body*; next of those Duties which respect his *Goods*. And they are three.

- I. *A just Endeavour to improve his Goods.*
- II. *Just Dealing with him in all Contracts.*
- III. *The Restoring what is due to him.*

THE First Duty which we owe to our Neighbour in respect of his *Goods* is, *A just Endeavour to improve them*. As we are to wish his Prosperity, and rejoyce to see him flourish; so we must be ready to assist him in all honest Ways of Thriving, when we can do it without any Injury to ourselves. For we must not seek our own things only, but every man anothers wealth, 1 Cor. x. 24. 'Tis a part of *Justice*, when it lies in our Power, to preserve our Neighbours Goods from Hurt and Damage, and to suffer him to enjoy his own without Disturbance. And *Charity* binds us to endeavour by Friendly Offices to increase his Estate. And if we are able to further anothers Profit without any Loss or Hurt to ourselves, we ought to do it, even for those

those that are Rich. For it can be no burden to do another good, when we do ourselves no harm by it.

THE Sins opposite are these two. I. *Oppression*. II. *Theft*.

I. *Oppression* is the unjust taking away a Man's Goods under some pretence of right to them. And there are several Means that are used for doing this.

THE *First* is Power and Greatness, whereby many are deprived of their Rights. And so some that have Authority oppress their Inferiours, as *Ahab* did *Naboth*. Others under colour of their Office exact more than their due. And others by reason of their Wealth, grate upon those that are Mean, and (as the Prophet speaketh) *beat the people to pieces, and grind the faces of the poor*, Isa. iii. 15.

A *Second Means* that is used to turn Men out of their Rights is, the Law it self. When a Man covets what is anothers, and is ashamed or afraid to take it by open Violence, he seeks to gain it under colour of Law. And to that end he blindeth the Eyes of the Wise with a Reward, and perverteth Justice by some fraudulent Device. And by this Means many times *the needy is turned aside from judgment, and the right is taken away from the poor, the widows are made a prey, and the fatherless are robbed*, Isa. x. 2.

A *Third Means* to colour Injustice is an Opinion that the Right of Earthly Goods is founded in Grace and the Favour of God, and not in the Laws of Men. This is a very wicked Opinion, which allows all that are so presumptuous, as to think

think well of themselves and ill of others, to dispossess those whom they malign, if they could do it with Safety. Though they only that are truly Righteous and Holy, have a sanctified Use of what they enjoy, yet they have no Right to that which wicked Men legally possess. For we hold our Estates by a legal Tenure. And they that covet those Goods, to which we have a legal Title, and endeavour to deprive us of them, on pretence that we are Wicked, and they are the Elect and Holy, are for this very reason not only unjust, but the more presumptuous and daring Sinners.

A Fourth Means of Injustice is the very Necessities of a Man; which give an Opportunity to the Oppressor to enforce him either to Pawn what he cannot spare without great Damage, or to Sell what he hath at an under Rate, or to buy or rent what he wants at an higher Price than it is worth. And such Dealing is strictly forbidden in the word of God, as great Oppression. For such Pledges of the Poor which are necessary to his Health or Livelihood, ought not to be taken; and if they are taken, they ought to be restored without delay, *Exod. xxii. 26. 6. Deut. xxiv. 12, 13, 17.* And if Men sell or buy ought, they must not oppress one another. *Lev. xxv. 14.*

A Fifth Artifice whereby some Men oppress others is, the making a Scarcity of things by ingrossing or withholding them, or by the like wicked Arts, to encrease the Price. And they that are guilty of such Injustice, are Oppressors of the Publick, and injurious to all with whom they deal, and especially to the Poor. And for a little unjust Gain they procure many a Curse to themselves, *Prov. xi. 26.*

ALL these and such like unjust Practices are kinds of Oppression, which are Sins so hainous, that they cry aloud to Heaven for Vengeance. And God will not fail to execute Vengeance on those that commit them. For when they that are oppressed cry unto God, he will surely hear their cry, and his Wrath will be kindled against their Oppressors, *Exod. xxii. 23, 24.* And the more Innocent and Helpless the Persons are, who are wronged, the more Powerfully will God appear for them, and proceed with greater Severity against their Adversaries. And therefore *rob not the poor* (saith the Wise-man) *because he is poor, neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoil the Soul of those that spoiled them,* *Prov. xxii. 22, 23.*

II. *Theft* is the unjust taking away a Man's Goods without any pretence of Right to them. And this may be done either by open Force and Violence, which is *Robbery* and *Plundring*; or by Secret Deceit, which is *Pilfering* and *Purloining*. The participating also in either of these Thefts by assisting in them, or by concealing, receiving, or buying of things, which we know or believe to be Stolen, is flat Theft. And all these Acts of Injustice are more or less hainous according to the Quantity or Quality of Things Stolen. Thus the wronging of the Church or State is a greater Sin, than an injury done against a private Man. The stealing of Children is much worse, than the taking away of Goods, *Exod. xxi. 16. Deut. xxiv. 7.* And he that robbeth another of some considerable Matter is more Criminal, than he that stealeth but enough to satisfie his present Needs.

But

BUT the least Theft is inexcusable; and the grosser is attended on with such Danger and Mischiefs, as are enough to make any Man loath it. For besides the Baseness, the Shame, and Disgrace of the Sin it self, there are many Evils that pursue those that commit it. Such Men live always in Fear and Dread; and though with much difficulty they prolong a miserable Life; yet commonly at last, they are brought to just Punishment. And if they escape human Punishment; yet they are sometimes overtaken with Divine Vengeance, which will not suffer them to enjoy long what they have ill gotten. But *the Curse of God (saith Zechariah) shall enter into the house of the thief, and into the house of him that swear-eth falsely by his Name: And it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof, Zech. v. 4.* But if a Man that robbeth others were secure from Vengeance in this World; yet 'tis certain, that unless he Repent and make Satisfaction as far as he is able, and change the Course of his Life, there is no hope for him to fly from the Wrath to come. And the Dread and Expectation of that is enough to deter him from such hainous Wickedness.





CHAP. XVIII.

Of Just Dealing in TRUSTS, and RECOMPENCE.



THE Second Duty which we owe to our Neighbour in respect of his Goods is, *Just Dealing with him in all Contract.* And there are several Acts of Just Dealing according to the several Kinds of Contracts: But they may be reduced to these four.

I. *Just Dealing in Matters of Trust.*

II. *Just Dealing in Contracts of Recompence.*

III. *Just Dealing in Contracts of Lending and Borrowing.*

IV. *Just Dealing in Contracts of Bargaining.*

I. *Just Dealing in Matters of Trust* is, when a Man safely keeps that which is committed to his Trust, and freely restores it to the Owner, when he requires it, or employs it to those Uses, for which it is entrusted to him. The accepting of a Trust implies a Promise of Fidelity. And every Man is obliged in Justice to make Conscience of performing what he hath undertaken. And he ought to Act for him, that hath entrusted him, with the same Faithfulness, that he would for himself. And if the Thing committed to his Trust

Trust be hurt or lost through his Negligence or Improvidence, he is bound to make it good.

THE Sin opposite is *Fraud*, in Matters of Trust. which is when a Man deals unfaithfully in that which is entrusted to him, and either carelessly loseth it, or converteth it to his own Profit, or refuseth to restore it to the right Owner, when it is demanded. This was esteemed so great injustice under the Law, that if any Man had deceived another in any Trust, he was to restore the Principal, and also to add the fifth Part more thereto, Lev. vi. 4, 5. And it is indeed the most treacherous Sort of Injustice to cheat one that putteth Confidence in us, and delivereth us any thing to keep. And this Sin, besides the Injustice of it, includes in it Breach of Promise; which every good Man abhors; and they that are guilty of it, are ashamed to own it, and are heartily troubled, when they are upbraided with it.

II. *Just Dealing in Contracts of Recompence* is, when a just Reward is rendered for honest Labour and Industry. He that employs another in any Work must allow him an equal Recompence. For the labourer is worthy of his reward, 1 Tim. v. 18. And the Reward must be given him without delay, especially if he be needy, Deut. xxiv. 14, 15. And he that is employed in a Work must require no more than such Recompence, as is proportionable to his Skill, Care, and Labour. And he must do the Work, which he hath undertaken, with Diligence and Faithfulness; otherwise he doth not deserve the Reward.

THE Sin opposite is *Fraud* in Contracts of Recompence. Which is when either the Labour or Reward is wanting, or where an equality between

tween them is not observed. If a Man useth his Neighbours Service without Wages, and giveth him not for his Work, or giveth him a Reward far less than his Labour deserves, he is guilty of Fraud and Oppression. And the Cry of him that is thus wronged will enter into the Ears of God, and draw down Vengeance, *Jam. v. 4.* And he that takes a Reward for a Work, which he hath not Skill to perform, or which he cannot with Honesty undertake, or which he neglects to do, he circumvents and cheats him that gives the Reward. So Advocates that pretend Confidence in an Evil Cause, and plead it for a Reward, defraud their Clients. And Servants that are careless and negligent in their Masters Business, do wrong him by their Idleness.





CHAP. XIX.

Of Just Dealing in LENDING and BORROWING.

THE Third Kind of Contract is that of *Lending and Borrowing*. And just Dealing therein is, when Money or Goods being lent are justly repayed in the same, or the like kind according to the Agreement.

I. **THE** Duties required to just Dealings in *Lending* are these Three.

THE *First Duty* required to just *Lending* is, to lend freely, or upon reasonable Interest. The lending a thing freely is an Act of Mercy and Liberality, which we ought to shew to the Poor and Needy. For when we lend to such, we must *lend freely, looking for nothing again*, that is, no Recompence, *Luk. vi. 35*. But when we lend to one that is Rich, 'tis very probable that we may require reasonable Interest of him. For we are not bound to give to the Rich. And it seems to be no way unlawful to take such Interest of him for a Loan, which perhaps brings him in more Advantage.

THE Sin opposite is, the Exacting Usury of the Poor, or unreasonable Interest of the Rich.

tween them is not observed. If a Man useth his Neighbours Service without Wages, and giveth him not for his Work, or giveth him a Reward far less than his Labour deserves, he is guilty of Fraud and Oppression. And the Cry of him that is thus wronged will enter into the Ears of God, and draw down Vengeance, *Jam. v. 4.* And he that takes a Reward for a Work, which he hath not Skill to perform, or which he cannot with Honesty undertake, or which he neglects to do, he circumvents and cheats him that gives the Reward. So Advocates that pretend Confidence in an Evil Cause, and plead it for a Reward, defraud their Clients. And Servants that are careless and negligent in their Masters Business, do wrong him by their Idleness.





C H A P. XIX.

Of Just Dealings in LENDING and BORROWING.

THE Third Kind of Contract is that of *Lending and Borrowing*. And just Dealing therein is, when Money or Goods being lent are justly repayed in the same, or the like kind according to the Agreement.

I. **T**HE Duties required to just Dealings in *Lending* are these Three.

THE *First Duty* required to just *Lending* is, to lend freely, or upon reasonable Interest. The lending a thing freely is an Act of Mercy and Liberality, which we ought to shew to the Poor and Needy. For when we lend to such, we must *lend freely, looking for nothing again*, that is, no Recompence, *Luk. vi. 35.* But when we lend to one that is Rich, 'tis very probable that we may require reasonable Interest of him. For we are not bound to give to the Rich. And it seems to be no way unlawful to take such Interest of him for a Loan, which perhaps brings him in more Advantage.

THE Sin opposite is, the Exacting Usury of of the Poor, or unreasonable Interest of the Rich.

For 'tis a kind of Cruelty to require Usury of the Poor or necessitous, who borrow not to gain, but to support Life. And this is expressly forbidden in the Jewish Law, the Equity whereof still remains, *Exod. xxii. 25. If thou lend money to any of my People, that is poor by thee, thou shalt not be to him as an usurer; neither shalt thou lay usury upon him.* And 'tis flat Extortion to exact of the Rich such unreasonable Interest, as far exceeds the Advantage, which he gains by the Loan. For griping Usury is very unjust, and inconsistent with a State of Righteousness. And doubtless this is that Usury, which is so severely condemned in the Old Testament, *Ezek. xviii. 13. comp. with Neh. v. 1. to 14.*

THE *Second Duty* required to just Lending is, to stay till the Day appointed before we require our own. If we demand what we have lent before the time of payment, we blemish our Liberality or Justice, and perhaps we may bring an Injury on him whom we pretend to help. And 'tis a Sign of an illiberal fool to lend to-day, and to ask again to-morrow. *Ecclus. xx. 14.*

THE *Third Duty* required to just Lending is, the Forgiving or Forbearing the Debt, when it cannot be paid without the hazard of undoing the Borrower. For we must not be Cruel in exacting Debts. But if the Debter be reduced to Poverty, we must either forgive him freely, or allow him time till he is able to repay us. Though we may by Law demand our own; yet if a Man be willing, but not able to pay us, 'tis Cruelty and Unmercifulness to put him to Trouble, and so to make him more unable.

II. THE

II. THE Duties required to just Dealing in Borrowing are these Three:

THE *First Duty* required to just Borrowing is, To borrow for good Ends, with a real Purpose to repay. If a Man borrows to maintain his Idleness, or wastes on his Lusts what he hath borrowed, he robs both himself, and such as trust him. And he that borrows with a Resolution never to restore the Thing lent, is guilty not only of Robbery, but also of Unfaithfulness and Ingratitude.

The *Second Duty* required to just Borrowing is, To borrow no more than what we know we are able to repay. If a Man gathers another's Goods into his Hands upon Promise of restoring them again, when he knows that he hath no Power to do it, he commits Theft at the very Instant of borrowing. And much better were it to desire a free Gift, though little, than to borrow what we are certain we have no Means to repay: For the former is just and honest; the latter is flat Theft and Decit.

THE *Third Duty* required to just Borrowing is, To pay what we have borrowed with Thanks and Cheerfulness: For we must render to every Man his due, and restore what have we borrowed, though it be with the Sale of our Goods. So the Widow of the Son of the Prophets, at the Command of *Elisba*, sold the Oil which God sent her by a Miracle to pay her Creditors, before she turned any of it to her own Profit, *2 Kings* iv. 7. And indeed a Man cannot reasonably account any Thing which he possesseth as his own, nor expect a Blessing from God, while unjustly

unjustly he detains that which of right belongs to another. And if a Man at present be heartily willing, but not able to pay what he oweth, he must use the best Means he can to discharge his Debts: And if ever God giveth him Ability, he must actually do it. And in this Case the Creditor is bound in Conscience to forbear him with Patience, and to grant him Time till he be able to make Satisfaction: For 'tis an Act of Oppression, or very contrary to Charity, to sue a Man, and make him to live miserably, when we know that we cannot thereby recover our Right.



CH A P. XX.

Of Just Dealing in SELLING and BUYING.

THE Fourth Kind of Contract is that of *Bargaining*; which consists in *Selling* and *Buying*.

I. **T**HE Duties required to just Dealing in *Selling* are these three:

THE *First Duty* required to just *Selling* is, To sell such Goods as are sound in Substance, fit for Use, pure from Mixture, and lawful to be sold. If Things are corrupt and unfit for use, they ought not to be exposed to Sale. And it cannot

be just to mingle base Things with good, that they may be the better put off. And 'tis a complicated guilt to sell that which cannot lawfully be sold. The Things which ought not to be sold are Ecclesiastical Benefices, Things hallowed and consecrated to sacred Uses, Justice and Truth: For no devoted Thing, which is most holy unto the Lord, may be sold or redeemed, *Lev. xxvii. 28.* Nor ought Justice or Truth to be sold for Bribes. And whoso adventures to sell any such Thing deceives him that buys, and brings a Curse upon himself.

THE *Second Duty* required to just *Selling* is, To use Simplicity and plain Dealing in Selling, without any Deceit either in respect of the *Quality* or *Quantity* of the Wares. The Base and Corrupt must not be put off for the Pure and Good, at as high a Price as if they had no Defect. Nor must any fraudulent Arts be used to detract from the just Weight and Measure. But if the Wares be any way defective, though the Buyer observes it not, the Price must be proportionably abated. For a Man must not take Advantage of another's Weakness, to get from him an higher Price than the Commodity is really worth, or than the other would give, if he knew the Fault in it. And if the Seller himself be ignorant of the Fault that is in his Wares, and through Ignorance denies it, he is bound to pay back so much of the Price as came in through that Mistake.

THE contrary Sin is, The Concealment of the Faults and Defects in the Wares to heighten the Price. And the Faults of Things saleable may be concealed either by down-right denying that they have any such Fault; or by setting a fair Gloss upon them, that they may appear better

than they are; or by using false Weights and Measures, to cover the Defect of Quantity in them. And this is a double Sin, both *Lying* and *Cheating*. For when a Man by fair Speeches, or some indirect Arts, conceals the Faults of his Wares, he is guilty of *Lying*: And if he sells those Things at as great a Price as if they had no Fault in them, he cheats the Buyer of so much of the Price as the Consideration of the Faults would have abated, if they had been known. And such Practices are in Scripture condemned as very unjust and wicked. For in the Law all Fraud, false Dealing, and Lying in bargaining are expressly forbidden, *Lev. xix. 11, 13. & xxv. 14. Divers Weights and divers Measures, both of them are alike Abomination to the Lord, Prov. xx. 10. Deut. xxv. 13, 14, 16.* And heavy Punishment is threaten'd against those that make the *Ephah* small, and the *Shekel* great, (that is, the Measure small, and the Price great,) and that falsify the Ballances by Deceit, *Amos viii. 5, 7.* And in the Gospel we are charged not to go beyond, or defraud our Brother in any Matter; because the Lord is the Avenger of all such, *1 Thes. iv. 6.*

THE *Third Duty* required to just Selling is, To set a moderate Price on the Goods to be sold. Every Man is allowed to make such moderate Gain of his Trade, as may some way recompence him for his Industry and Expences in acquiring such a Skill, and for his present Pains and Charges he is at, and for the Hazard he is subject to. And that is a moderate Gain which is equal to the Value of the Commodities. And the Value of those is to be judged of by the Goodness and Usefulness of them, by the Scarcity and Rareness of them, and by common Estimation. And by

by observing these Measures, every Man may easily proportion the Price of his Wares to the Worth of them. And doubtless there is none but may keep within the Bounds of Justice in Selling, if he were not swayed by Covetousness, but followed the Dictates of his own Conscience.

THE Sin opposite is, The selling of Goods at such a Price as exceeds the ordinary Rate of them. And there are these two Things, the *Unskilfulness* and *Necessity* of the Buyer, which chiefly give a Man Advantage to raise the Price of his Goods beyond their Value. But is very unreasonable and unjust to make Gain by another's Necessity: And 'tis direct Deceit and Circumventing to rate a Thing at an higher Price by reason of a Man's Folly and Weakness. And no Man would be willing to be so over-reached by others, it being besides the Injury a most contumelious Thing to be out-witted. And surely, if Men would accustom themselves to honest and fair Dealing in bargaining, they may at last gain as much as if they used Deceit: And 'tis certain that what they gain would be more blessed and durable.

II. THE Duties required to just Dealing in *Buying* are these Two: The offering of a just Price for Goods, such as in our Judgment is proportionable to the true Value of them. And the paying the Price agreed on without Deceit.

THE Sins opposite are when the Buyer either pays not at all, or puts off in Payment adulterate and unlawful Coin; or when he dispraiseth the Goods to be sold without Cause, that he may have them at a lower Price. This is condemned

by the Wise Man in these Words; *It is naught, it is naught, saith the Buyer; but when he is gone his way, then he boasteth*, Prov. xx. 14. But the most frequent Fault in the Buyer is when he taketh Advantage of the Seller's Necessity, and enforceth him to come down to his own Terms. This is a Sort of Extortion; and whatsoever is gotten by it ought to be restored. And without Satisfaction made for the Injury which we have done another by defrauding him, there is small Ground to hope for a Blessing.



CH A P. XXI.

Of RESTITUTION.

THE Third Duty which we owe to our Neighbour in respect of his Goods is, *The Restoring what is due to him*. And there are three Things, especially, which must be restored. They are either Things strayed and found by Chance, or the Debts which we owe, or Goods unjustly gotten.

First, Things strayed and found by Chance must be restored. These Things are not our own, but properly belong to another. And we ought to endeavour in a legal Way to find out the right Owner, that he may have them: For he is injured

jured so long as that which is his is wilfully detained from him. And under the Law God required, That if any Man met his Enemy's Ox or Ass going astray, he should bring it back to him again, *Exod. xxiii. 4.* And God commanded also that not only that which was violently or deceitfully taken away, or delivered a Man to keep, but the lost Thing also which was found, should be restored to him, to whom it justly appertained, *Lev. vi. 4, 5.*

Secondly, The Debts which we owe must be justly payed; whether those Debts be contracted by borrowing, or by voluntary Promise. If we have promised a Thing to another, it is his Right, and we ought to pay it. Though we were not bound to promise; yet after we have promised, we are bound to perform. And 'tis the Part of an upright Man not to change, when once he hath promised a Thing, though it be to his own Disadvantage, *Psalms xv. 4.*

AND if we must perform what we have promised, much more are we bound to pay that which we have borrowed. If a Man hath lent us something to serve our Needs, we are obliged both in Justice and Gratitude to repay him. And 'tis an Injury to keep it from him. And none but such as have cast off the Fear of God, will be so deceitful and unjust towards Men: For 'tis the Property of the Wicked to borrow, and not to pay again, *Psalms xxxvii. 21.*

AND as every Man is bound to pay what he hath borrowed; so he that is Surety for another is obliged in Justice to pay that which he is engaged for, in case the Principal fail to do it: For though he hath received no Benefit by the Thing lent, yet he hath made it his own Debt

by his Engagement. And if a Man be Surety, (saith Ben-Syrach,) he must think to pay it, Ecclus. viii. 13. And the Misery and Troubles which attend Suretiship are enough to make any Man careful to avoid it: For he that is Surety for a Stranger (saith the Wise Man) shall smart for it: And he that hateth Suretiship is sure, Prov. xi. 15.

Thirdly, The Goods which we have unjustly gotten must be restored, or the Value of them, with Recompence for the Loss sustained by detaining them. Whatever we have acquired by Fraud and Injustice is not properly our own, but stolen from our Neighbour: And unless we make Restitution for the Wrong which we have done him, we continue unjust towards him. And if the Person whom we have damnified is dead, then we must make Recompence to his Heirs. And if we cannot possibly understand what particular Men we have wronged by unjust Dealing, then we must make Restitution to God for sacred Uses, Numb. v. 7, 8. or to the Poor, after the Example of Zachaeus, Luke xix. 8.

AND unless we restore that which doth justly appertain to another, we cannot hope to prosper in our temporal Estate. But so long as we retain any Thing ill gotten, this will be apt to breed a Canker in the rest of our Goods. *Woe unto him (saith the Prophet) that increaseth that which is not his: How long? and to him that ladeth himself with thick Clay. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for Booties unto them? Hab. ii. 6, 7.* For divine Vengeance usually pursues those which follow unjust Courses; and what they have ill gotten is seldom lasting.

BUT

BUT if it happens that a Man by Injustice prospers in this World for a Time ; yet 'tis most certain that his Condition towards God is very sad and wretched by reason of his Injustice : For so long as he lives in that Sin, he is subject to the fearful Wrath of God, and in danger of Eternal Destruction. And unless he make Satisfaction to the uttermost of his Power for the Injury which he hath done, 'tis impossible that he should either repent, or pray, or do any other good Duty, as he ought. Repent he cannot while he continues in his Sin, and enjoys the Fruits of it. And if he gives Thanks to God for his Riches, he entitles him to his Sins. Or if he prayeth for Pardon of his Sins, while he continues impenitent in them, he doth but mock God, and delude himself : For there can be no hope of Pardon without Repentance and Reformation. *Non dimittitur peccatum, nisi restituatur ablatum. The Sin is not forgiven, unless that which is unjustly taken away be restored.* And sure then even in this Life a wicked and unjust Man is in a wretched Condition ; and upon due Consideration he can take but small Joy and Comfort in his ill gotten Goods.

AND if any unjust Man dies impenitent in his Sins, there is no Hope of Mercy for him ; but more terrible Vengeance will pursue him to the other World : For *neither Thieves, nor Covetous, nor Extortioners, shall inherit the Kingdom of God, 1 Cor. vi. 10.* And what will it profit a Man, if by Fraud and Injustice he shall gain the whole World, and lose his own Soul ? For the greatest Felicity on Earth cannot countervail the Loss of Heaven.



C H A P. XXII.

*Of Promoting our Neighbour's CREDIT,
with the contrary SINS.*

H U S far of the Duties which respect
T our Neighbour's Goods: In the last
Place follow those which concern his
C Credit. And they are two:

- I. *The just Promoting of his Credit.*
- II. *The Giving a true Testimony of him.*

T H E First Duty which concerns our Neighbour's Credit is, *The just Promoting it.* As we are to rejoice in our Neighbour's good Name; so we ought to be tender of it, and endeavour to promote it. And to this Purpose we must believe well, and speak well of every Man, and be ready to receive a good Report, and unwilling to admit an evil Report concerning him, unless the contrary be manifest: *For Charity thinketh no Evil*, 1 Cor. xiii. 5. It doth not take any Thing in the worst Part, which may admit a more favourable Interpretation. But when 'tis doubtful whether a Man be guilty of what he is accused, we ought to judge the best of him, and to hope well, till we see good Reason to the contrary. For 'tis neither Wisdom to believe all which we hear,

hear, nor Prudence to speak all which we believe. And he that will not afford a Man a good Thought, or a good Word, when hath he no clear Evidence of any Wickedness in him, is very unjust and uncharitable towards him.

And when a Man is vilified and traduced, who to our Knowledge is innocent, we are then bound to vindicate his Reputation, and endeavour to wipe off the false Aspersions cast upon him. And though a Man be guilty of a Fault; yet there is some Charity to be shewed towards him in respect of his Credit: For if his Fault be secret, and tends only to his own Prejudice, we ought in Love to cover it, and endeavour by private Admonition to bring him to Amendment. And if the Fault be publick, we must extenuate and lessen it, as far as we can justly do it: For if we can find Extenuations for our own Faults, we may suppose that others have for theirs. And we ought to allow them those Extenuations, whereof the Matter is capable. But when a Person is slandered upon bare Suspicion without certain Evidence of the Crime, we ought not to entertain an ill Opinion of him, but we should defend his Reputation: For when Things are doubtful, 'tis fit that we should interpret them in the best Sense.

The Sins opposite are these three:

I. *Calumny.*

II. *Censoriousness.*

III. *Rash believing Slanders.*

I. *Calumny* is when a Man invents an evil Report against another, which he knows to be false.

And

And this Report hath greater or less Guilt, according to the Design on which it is raised. If it be invented out of *Malice*, on purpose to render a Man infamous, this is a Crime of an high Nature: And most Men are ashamed to be accounted guilty of it. If a Man forgeth an evil Report against another out of *Envy*, to illustrate and set off his own Excellencies, this doth not only wrong the other, but discredit himself, and argues him to be of a vain and arrogant Humour. But if a false Report be invented out of *Wantonness* for Divertisment, though this hath not so great a Degree of Guilt as the former, yet often doth it prove as mischievous: For even those Slanders which are contrived for Mirth, do usually leave a Stain behind. And a Man's Reputation may be as well fooled away, as maliciously betrayed, nay, perhaps more easily: For when the Contriver of a Slander can least be suspected of Design, the Hearer is apt to give the more Credit.

II. *Censoriousness* is the suspecting and judging Evil of a Man, for which we have no certain Evidence, but only some slight Surmize and Jealousy, as when we interpret Things doubtful in the worst Sense, or when from something apparently evil, which a Man hath done, we infer a greater Guilt in him than is evident to us: For though we must be severe in judging ourselves; yet we ought to be favourable in judging of others. And our Censure of them must never exceed the clear Evidence of the Fact. We are not bound indeed to be so stupid, as to make no Distinction of Actions and Persons. When we see an open notorious Crime committed, we may express

press our Detestation of it. And we may esteem wicked Men to be such as they are. But we must not censure Evil of a Man when we have no certain Ground for it: Nor must we aggravate any open Fault upon bare Conjectures beyond the Guilt, which necessarily belongs to it: For if we censure a Man as guilty of some Crime without just Cause, we may by this Means infallibly rob him of his Credit, though there be no other Ground for the Defamation than a censorious Humour and Jealousy. And if we judge rashly of others, we disparage ourselves in the Sight of God, and make ourselves liable to his just Judgment: *For with what Judgment we judge, we shall be judged; and with what Measure we mete, it shall be measured to us again,* Mat. vii. 2.

III. *The rash believing Slanders.* We are bound to judge the best of every Man; and we must not easily entertain an ill Opinion of any. But if we cherish such as bring slanderous Reports, and hastily believe them, we do our Neighbour a great Injury by conceiving Ill of him without sufficient Evidence; and we contribute somewhat to the spreading of the Slander against him. And 'tis a great Sign that he is ill himself, who believes ill of others without any other Ground than the Accusation of a Slanderer. *For a wicked Doer (saith the Wise Man) giveth heed to false Lips; and a Liar giveth ear to a naughty Tongue,* Prov. xvii. 4.



C H A P. XXIII.

Of TESTIFYING of our Neighbour, with
the contrary SINS.

THE Second Duty which concerns our Neighbour's Credit is, *The giving a true Testimony of him.* Which consisteth in confessing and declaring the Good or Evil that is in him, or done by him, when we are required by Justice or Charity to testify the Truth concerning him: For we ought, when Occasion is offered, to acknowledge the Gifts and Graces of our Neighbour, and whatever is Praise-worthy in him. And if he be exemplary in Vertue and good Works, we are to commend him according to his Deserts, and encourage him to proceed in well-doing. And if we know him to be guilty of any secret Faults, we ought not to discover them to his Disgrace, unless the concealing of them be injurious to others. And then indeed we are bound to reveal them. And especially when we are legally demanded by the Magistrate, we must testify what we know of our Neighbour, whether it be for him, or against him.

THE

THE Sins opposite are these Five :

I. *A false Testimony.*

II. *Backbiting.*

III. *Whispering.*

IV. *Scoffing.*

V. *Flattery.*

I. *A false Testimony* is when a Man witnesseth a Crime against another that is innocent, or conceals a Truth to his Prejudice. If a Man raiseth a false Report against another, and publisheth it as true, he cannot be excused from lying as well as Injustice. And if he testifies the same upon Oath before a Court of Justice, his Guilt is aggravated by Perjury. And this is that which is chiefly forbidden in the *Ninth Commandment* ; and it is most hurtful to a Man's Credit: For nothing can more defame a Man than to have a Crime publicly witnessed against him. And the Defamation caused by it can hardly be wiped off by all that can afterward be done to justify him. And the concealing also the Truth to a Man's Prejudice, as well as the bearing false Witness against him, is evil and unjust: For when we know some Truth concerning another, which if declared would clear his Innocency, if we purposely conceal that Truth to his Prejudice, tho' we cannot be charged with Lying, yet our Testimony is partial, and we are guilty of all that Mischief which happens to him by our Silence. And both these Sins are expressly forbidden in the holy Scripture: *Exod. xxiii. 1. Thou shalt not raise a false Report, nor put thine Hand with the Wicked to be an unrighteous Witness.* *Lev. v. 1. If a Man be*
required

required to testify whether he hath seen or known of a Thing, if he do not utter it, then he shall bear his Iniquity.

II. *Backbiting* is an open Way of publishing evil Reports against our Neighbour in any Company. This Sin is strictly forbidden both in the Law and Gospel: *Thou shalt not go up and down* (saith Moses) *as a Tale-bearer among thy People*, Lev. xix. 16. And in the Gospel we are charged to speak Evil of no Man, Tit. iii. 2. Jam. iv. 11. And so great a Crime it is to slander another, that the Apostle reckons it as an Effect of a reprobate Mind, Rom. i. 30. And he that practiseth this Sin makes himself incapable of Mercy and Happiness: For if a Man desires to dwell with God in Heaven, he must *not backbite with his Tongue, nor do Evil to his Neighbour, nor take up a Reproach against his Neighbour*, Psal. xv. 3. And consequently whoso doth the contrary, unless he repent, and make Reparation for the Injury which he hath done, can have no sound Hope of Pardon and Salvation.

III. *Whispering* is a secret Way of spreading abroad evil Reports against our Neighbour. This differeth from Backbiting only in the Manner of publishing the Slander. For whereas the Backbiter openly brings a Man's Faults upon the Stage, and endeavours to render him contemptible by more publick Accusations; the Whisperer worketh Mischief in the Dark, and secretly discloseth his Slander to some Confident. And then the Person that is made privy to the Slander, being restless till he hath disburdened himself, reveals it as a Matter of Secresy to another. And so from

one

one to another it spreads secretly like Infection, that a Man is robbed of his Credit before he knows it. And what a Baseness is it to defame a Man so privately, that he can have no possibility of clearing himself? And 'tis most likely that the Tongue thus employed in slandering, as it is the Devil's Instrument, and set on Fire of Hell, so without Repentance it shall suffer everlasting Burnings. And this Consideration sure is enough to deter any Man from so vile and dangerous a Sin.

IV. *Scoffing* is when a Man derideth and mocketh another to render him contemptible. This proves often very injurious to a Man's Credit: For most are apt to despise him that is vilified and scorned. And usually the *Sarcasms* of wit do leave an indelible Character of Infamy behind. And the Things which are ordinarily made the Occasions of Scoffing are either a Man's *Infirmities*, *Miseries*, or *Sins*. But to deride any Man for his natural *Infirmities* is not only an Injury done to him, but a kind of Scorn cast on God that made him. And 'tis a barbarous Cruelty beneath the Spirit of a Man, to scoff at any for his *Calamities* sake: For *whoso mocketh the Poor, reproacheth his Maker; and he that is glad at Calamities shall not be unpunished*, Prov. xvii. 5. And how unchristian is it to deride any Man for his *Sins*, which is the greatest Cause that we can have of Compassion? For instead of insulting over Sinners, we ought to pity and bewail their Condition, and endeavour to bring them to Amendment, considering ourselves, lest we also be tempted, Gal. vi. 1.

V. *Flat-*

V. *Flattery* is when we praise a Man for his Virtues above Measure, or sooth him up in his Sins. When a good Man is over-much commended, if he entertains such Praise as his due, this breeds in him a better Opinion of himself than he ought to have. And that high Opinion of himself renders him vile in the Sight of God; and it will be apt also to hinder him from proceeding in a Course of Holiness, because he is made to believe that he is excellent and perfect enough already. And what a base Treachery is it to undermine a Man's Goodness with Shews of Kindness, and to stifle his Virtues with a Load of swelling Praises?

AND 'tis as bad, if not worse, to sooth a Man up in his Sins, and to commend him for his Vices. For he that justifies another in his Wickness, and covereth his Eyes with a Vail of Flattery, that he may not discern his Misery, doth him the greatest Injury imaginable, and is guilty of the basest Treachery. And there is a Curse denounced against those that *call Evil Good, and Good Evil*; that is, that commend Vice, and dispraise Virtue, *Isa. v. 20.* And the Wise Man assures us, That *he who justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord, Prov. xvii. 15.*





The CONCLUSION.

HAVING thus explained the Three great Duties, *Of Piety to God, Sobriety to our selves, and Righteousness to our Neighbour,* with the several Branches thereof; we shall now by way of Conclusion endeavour to shew the *Reasonableness, Easiness, and Pleasantness* of these Duties, that we may be encouraged to perform the same.

THESE Duties in themselves are essentially good, and best to be done. And the sincere Practice of them conduceth to our present Blessedness and future Happiness. 'Tis very fit that we should *worship God*, and walk humbly with him, seeing he hath made us, and hath given us all the Blessings which we enjoy, and will confer on us all that Happiness which we expect, if we worship him aright. And the *Duties of Sobriety* are suitable to our Nature, and conducive to our Health and Welfare. And all the Acts of *Righteousness* are reasonable and some way tend to our own Benefit. For if we are kind and just to others, we take the best Course to obtain Kindness, and to live in Peace, and enjoy what we have without Disturbance. So that when we live *Soberly, Righteously, and Godly*, we do what in reason we ought to do, and that which best becomes us, and which tendeth most to our own Advantage. But all

Acts of *Impiety* to God, of *Disbonesty* and *Injustice* to Men, and of *Excess* and *Intemperance* in reference to our selves, are unreasonable, and attended with some Inconvenience and Mischief.

THE Duties also of Religion are not only reasonable, but easie to be understood, and easie to be practised by such as are desirous to be Good and Holy. If we love God sincerely, and are willing to worship him, we may with little enquiry understand what he commands us to do. And when we know the Will of God, 'tis very possible by the Assistance of his Grace to obey it in *Sincerity*, though not in *Perfection*. For *Christ's yoke is easie, and his burden is light, and his commands are not grievous*, Matt. xi. 30. 1 Joh. v. 3. If Religious Duties at first seem hard and troublesome; yet after we are accustomed to them, they will become easie and delightful. For when we have reformed the Temper of our Hearts and the Course of our Lives, the greatest difficulty of performing Religious Duties is over; and by frequent Practise they will grow light and easie.

THE Ways of Religion likewise are *ways of pleasantness, and all the paths thereof are peace*. And there is much more Delight and Satisfaction in the Practice of Godliness and Virtue, than in the contrary Course. Thus Patience and Submission to God's Will, ease our Minds and take off the edge and sharpness of Troubles; whereas Murmuring and Impatience fret the Heart, and make our Crosses greater than they would be. Thus to live by Faith in God, and to depend on his Providence in honest Ways, is more easie and comfortable, than to be solicitous about future Events, and to be always vexed with Worldly Cares. So Temperance and Sobriety tend to
our

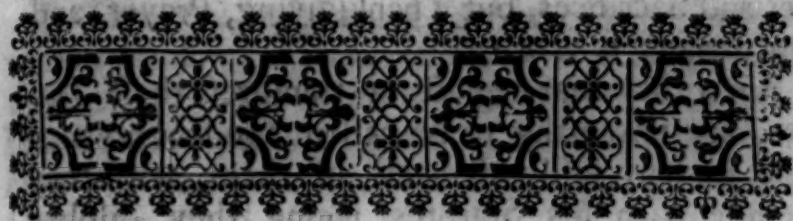
our Health and Wealth, to our Rest and Tranquility : But Drunkenness and Excess produce Pains and Miseries enough to make us loath them. There is no need of any great Skill for a Man to deal honestly and justly ; and there is a Blessing attends such Dealing : But Injustice and Deceit require many subtil Arts and Devices, and a Curse usually pursues such Dealing. And is there not far greater Sweetness in Love and in Forgiving Injuries, than in the restless Fury and perpetual Tumults of a malicious and revengeful Spirit ? And do not all the Duties of Religion conduce more to our Ease and Satisfaction, than the contrary Practice ?

AND when we have continued so long in the Practice of Religious Duties, that we are arrived to a State of Holiness, we shall enjoy much more Delight and Comfort therein, than can be found in the most prosperous Course of Wickedness. The Way of Religion, though strait, is plain, and leadeth directly to Peace and Happiness. But the Way of Sin, though broad, is crooked and uneven, and beset with Briars and Thorns. And whoever is a Slave to his Lust, takes more Pains, and endures more Trouble to bring eternal Destruction on himself, than would serve to make him happy. When a Man begins a wicked Course, he feels a great deal of regret in his Mind ; and after he is engaged in it, he undergoes much Drudgery, and is often troubled and perplexed with the Remembrance of what he hath done, and with Fears of what he shall suffer. But no Man was ever troubled for having been Pious, Just, and Sober. The Reflection on a Religious Course hath nothing of Sorrow and Remorse in it.

BUT it is a great Joy and Satisfaction to consider that we have pleased God by our Deeds, and used the best Means to obtain Happiness. And if we would but take the Pains to cleanse our selves from Sin, and to lead a pious and holy Life, instead of meeting with such Difficulties and Troubles in the way of Religion, as would afright us from it, we should find such Joy, Peace and Comfort, as would encourage us to proceed in it. And therefore let us endeavour by the Grace of God to reform our Ways, and practise Piety and Virtue in Sincerity of Heart, that we may here enjoy the Pleasure of Well-doing, and at last obtain the great Reward promised to it.

TRIN-UNI DEO GLORIA.





TWO

SERMONS.

SERMON I.

PSAL. l. 16, 17.

*What hast thou to do to declare my Statutes,
or that thou shouldst take my Covenant into
thy mouth? Seeing thou hatest instruction,
and castest my words behind thee.*



WHEN the Psalmist had set forth the Terror of God's coming to Judgment to take an account of Mens Actions, v. 1. to 7. He then bringeth in God speaking to his People, and advising them to observe and keep his Commandments, that they may be prepared against his coming to Judgment. And the Duties, which God chiefly required of them, in order to procure

cure Favour with him, were not legal Ceremonies and Sacrifices, but Thanksgiving, Prayer, and Obedience, v. 7. to 16.

AND they that neglect or transgress these Duties, are unworthy to be called God's Servants. And he may justly demand of them, why they meddle with his Statutes, seeing they disobey them. For 'tis not only sinful but dangerous for Men to take God's Covenant into their Mouths, when they take no care to keep it. And it is an Aggravation of Guilt to practise Wickedness under a shew of Holiness. And such as continue in Transgression against God, do but provoke him by pretending to serve him. The best Service which Hypocrites perform to God, is detestible in his Sight; and he hateth those the more who dissemble with him.

NAY, God forbiddeth those that disobey the Truth, to pretend Zeal for it; and he had rather that Men would cease to profess his Name, than to profane it with their Evil Deeds. For unto the wicked saith God, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant into thy Mouth? Seeing thou hatest instruction, and castest my words behind thee.*

THERE are in these Words Three Things clearly implied.

I. *That the professing of Zeal for God's Statute, without Obedience to them, will profit us nothing.*

II. *That the taking of God's Covenant into our Mouths, when we refuse to be reformed, aggravates our Guilt.*

III. *That the holding the Truth in unrighteousness, makes us liable to the greater Wrath.*

I. That

I. *That the professing of Zeal for God's Statutes without Obedience to them, will profit us nothing.* As the Service of the Wicked is so odious to God, that he may justly demand of them, What they have to do to declare his Statutes, or take his Covenant into their Mouths: So their fair Pretences of Piety will bring no Benefit to themselves. For 'tis in vain for Men to put on a Form of Godliness, if they deny the Power of it in their Lives. And to what purpose is it for such as are Vile and Wicked in the sight of God, to appear Righteous before Men. For God knoweth the Hearts of Men, and is acquainted with all their Deeds; and he will not be mocked, nor imposed upon by fair shews: But he will judge Men according to their Works, and not according to their vain Pretences. And if such as profess themselves Servants of God, do live as bad or worse than Heathens, they do but dishonour him by pretending to Serve him: And all their seeming Holiness will nothing avail them. For they that appear Holy, when they are really Wicked, are likely to receive no Approbation from God. But if we expect to find Favour with him, and to be Rewarded by him, we must walk before him in Truth, and with an upright Heart, and be careful to obey his Statutes, as well as to seem zealous for them.

THE Knowledge and Profession of the true Faith without Deeds of Holiness will not make us Blessed. But if we know the Mysteries of God's Kingdom, happy are we if we do them. 'Tis the sincere Practice of Religion that qualifies us for Happiness, *And whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a for-*

getful hearer, but a doer of the work, this Man shall be blessed in his deed, Jam. i. 25. But if a Man seems to be Religious, and doth not lead an Holy Life answerable to his Knowledge and Profession, all his Religion is vain. For what avails it to understand such things as ought to be done, unless we do them? Or what doth it Profit to make a shew of Holiness, if we do not practise it? He that draweth near unto God with his Mouth, and honoureth him with his Lips, when his Deeds are wicked, doth by his Service provoke him. And who so gives up his Name to Christ, but not his Heart, shall receive as little Advantage by him, as he brings Honour to him. The Religious Actions of Hypocrites are no better than Provocations. And 'tis a vain thing to hope that God will be gracious unto us, while we continue in Transgression against him. But if we would approve our selves unto God, we must obey his Will, and be diligent and zealous in his Service.

COLD and heartless Endeavours in Well-doing are no way acceptable to God, who requires the whole Heart and Spirit to be given unto him. *But it is good (saith St. Paul) to be zealously affected, always in a good thing, Gal. iv. 18.* And if we have any true Love to God and Goodness, we shall endeavour to promote his Glory by being zealous of Good Works, and fervent in performing the Duties of Holiness. But if we are careless and indifferent in the Practice of Religion, when we pretend Zeal for it, we can expect no Approbation from God. Will any Man regard our Affection or accept our Service, when we are negligent to do the least thing for his sake, and indifferent whether we have his Favour or not? And can we hope that God, who knoweth the
Heart

Heart, and observeth the most secret Actions, will approve of any thing that we do, when we are cold and heartless in his Service, and do not seek to please him? For God requires the the whole Heart, and commands us to do his Work with diligence. And unless we are careful to obey his Will, and take Pleasure in it, he will take no Pleasure in us. And how then can we imagine that God will accept our Service, when we perform it without Zeal, and in some things go purposely to offend him?

INDEED some there are that have a blind furious Zeal, which like Wild-fire in the Hand of a Fool, may injure both themselves and others. For Zeal is a Duty of that Nature, that if it be not rightly qualified and managed with due Caution, it degenerates into Sin and increaseth Guilt. And others there are, who are very zealous in trifling Matters that are not worth it, and neglect Things of greater Concernment; like the Pharisees that were zealous for small things, and passed over the weightier Matters of the Law. But few there are, who are zealous as they ought to be, in a right manner for the Truths of God. Though we profess our selves to be Christians, yet we do not walk as becometh Christians. When our Voice is the Voice of *Jacob*, our Hands are the Hands of *Esau*. Though we make a shew of Godliness in Words, yet we contradict it by our Deeds. For our Practice is not answerable to our Profession, nor our Zeal agreeable to our Knowledge and the Means of Grace that are allowed us. And what a great Folly, as well as Sin, is it to pretend Holiness, and practise Wickedness, to make a shew of Loving and Honouring God, when we disobey his Precepts,
For

For God judgeth not according to the outward Appearance, but looketh on the Heart, and will tender to us according to our Works. And if we walk contrary to the Gospel, when we believe and profess it, our Guilt is the greater, and our Condition is the more miserable. Which leads me to the second Thing propounded.

II. *That the taking of God's Covenant into our Mouths, when we refuse to be reformed, aggravates our Guilt.* When Men are really wicked, and will not be reformed, they have no right to take God's Covenant into their Mouths; and they do but disparage it by meddling with it. And so detestible to God is the Service which they perform to him, that he had rather they would have nothing to do with it, than abuse it so by their evil Deeds. For they that profess the Truths of God, and yet walk contrary thereunto, do not only wound their own Souls, but dishonour God, and bring up a Reproach upon his Religion. And when Men dishonour God by wicked Works, their fair Pretences of Piety and Virtue are hateful to him.

So when the Jews diligently attended God's Courts, and seemed very zealous in the outward Duties of his Service, yet he loathed all that they did therein, and abhorred the same as Vile and Abominable, because they were Unjust and continued Impenitent in their Sins. For thus the Lord by his Prophet declaimeth against them, and reproveth them for their Hypocritical Service. *To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who*
hath

bath required this at your hands to tread my Courts? bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea when ye make many prayers, I will not hear: your hands are full of blood, Isa. i. 11, 12, 13, 14, 15. And the Cause why God loathed and abhorred these things, which were ordained by himself to be Parts of his Publick Worship, was because the Jews performed them in an evil manner, and continued obstinate in unjust and wicked Ways. For the Sacrifice of the wicked (saith the Wise-man) is an abomination; how much more, when he bringeth it with a wicked mind? Prov. xxi. 27.

AND while Men are Wicked, and refuse to reform their Ways, God desireth not their Service, but plainly forbiddeth them to profess his Name. So when the Jews had dishonoured God by worshipping Idols, and would not be reclaimed, he bids them to take their Course, and chargeth them not to meddle any more with his Statutes and Ordinances, unless they would amend, As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols, Ezek. xx. 39.

AND if God be so much offended with those who are really wicked, when they seem pious and holy, that he detesteth their Religious Performances, then we may be sure that their Guilt is very

very heinous and provoking: For such as know the Will of God, and profess Obedience to him, and yet continue in wicked Courses, transgress against greater Light and Means. And they that know and believe the Truths of God, and have sufficient encouragement to walk in them, and yet contradict them by wicked Works, are more to be blamed than ignorant Pagans that do the same things. The Sins of Christians, who have the best Helps and Encouragements to do their Duty, are more dishonourable to God and scandalous to Men. For the Name of God is blasphemed among the Gentiles, through the wicked Conversation of those that pretend themselves to be his Servants.

AND sure 'tis much better not to know the Truth, than to disobey it, when we know it and pretend Zeal for it. If they who believe as Christians do live no better than Heathens, their Guilt is greater, and their Condition is worse. For when such as profess the Religion of Christ, do walk contrary to it, they do not only abuse the greater Grace, but their Transgressions also tend more to the detriment and disparagement of Christianity. There is nothing doth so much disgrace our Religion, and hinder the Progress of it in the World, as the Sins and Vices which reign among us who profess it. For some that are within the Church will be scandalized, and tempted to Wickedness by our bad Example. And others that are without the Church will be apt not only to condemn us, but to condemn the Truth it self, presuming that there is no such Excellency and Holiness in it as we pretend, seeing they can discern no better Fruits in our Lives. When *David* had committed those two heinous Sins of Murder and Adultery

tery, it is said that he had given great occasion to the Enemies of the Lord to blaspheme, 2 Sam. 14. And the like occasion doth every Christian that leadeth a wicked Life give to those that are Enemies of Christ to deride and reproach his Religion. So that the Guilt of fruitless and wicked Professors of Christianity is much greater than that of those who are wholly ignorant of the Gospel. And if their Sins exceed those of Pagans, then their Punishment, without true Repentance, shall be greater. And so I come to the third Thing propounded.

III. *That the holding the Truth in Unrighteousness, makes us liable to the greater Wrath.* As God hath more cause to reprove and abhor those that meddle with his Statutes, and take his Covenant into their Mouths, when they refuse to reform their Ways: So he will proceed with greater Severity against them. For the Anger of God is heightned against Men after the measure of their Ingratitude and Disobedience, and he will inflict Punishment proportionable to the Degree of their Sins, *As many as have sinned without Law, shall also perish without Law: and as many as have sinned in the Law, shall be judged by the Law, Rom. ii. 12.* But they that abuse the best means of Grace, deserves the greater measure of Wrath.

THE Mercy and Justice of God are conditional, and have respect to the Works of Men. And as Mercy hath her Day to offer Happiness; so Justice shall not miss her Day to inflict Punishment, unless we be zealous and amend. For the Lord will be gracious unto us, if we turn from our Sins unto him: But if we reject him, he will reject us. And 'tis very just for him to execute

Vengeance on those that neglect Salvation, and will not embrace Mercy, when it is so kindly offered to them. For God hath promised Happiness to us only on Condition of sincere Obedience to his Will. And if we neglect this Condition, we cannot in reason hope to be Happy.

THOUGH we be Zealous and Devout in outward shew: Yet if we are Cold and Heartless in the Practice of Religion, we can expect nothing else but Wrath and Indignation. For 'tis not bare Pretences of Piety, but a real Reformation of Life, that will render us acceptable to God. And unless we practise as well as profess Holiness, we are likely to be cast off as Hypocrites. For God knoweth our very Hearts, and observes all our Designs, and sees through all Disguises of Religion: And therefore 'tis impossible to deceive him. And 'tis certain that God well accept of no Service that we render unto him, unless we give up our whole Heart to him, and endeavour in all things to obey him. For God being a Spirit hath no Pleasure in Bodily Worship, when it is separated from Spiritual Worship: Nor doth he regard the Honour that we give him with our Lips, when our Hearts are far from him. For outward Sanctity without inward, is unprofitable; and a Shew of Holiness, without the Practice of it is hypocritical and abominable unto God. The Soul and Body are essential to the Being of a Man. And the Sanctification of both is essential to the Being of the New Man. For a Man is not a true Christian, unless he hath both clean Hands and a pure Heart. True Sanctification begins in the Heart, and works out into the Life and Conversation.

BUT

BUT if we are negligent in God's Service, and make an outward shew of Holiness, when we are really wicked and destitute of Good Works, we are odious unto God, and liable to his Wrath; *Not every one that saith unto Christ, Lord, Lord, (that is, that maketh a fair profession of Christianity) shall enter into the Kingdom of Heaven: but he that doth the will of his Father which is in Heaven, Mat. vii. 23.* 'Tis not a bare Form of Godliness that will make us capable of Heavenly Happiness: But except we repent, and do Works meet for Repentance, we cannot hope to escape the Wrath to come; *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Mat. vii. 19.* If we remain Barren after God hath done all that is needful to make us Fruitful, we shall be cut off as dry Branches. Where Mercies are bestowed, and no real Amendment follows, there is a greater Desert of Punishment. Many Judgments were denounced against *Corazin* and *Bethsaida* for their Obstinacy in wicked Courses, against most powerful Means of Amendment. These Cities enjoyed great Priviledges in Matters of Salvation; they had many Sermons preached, and many Miracles wrought by Christ himself among them. But forasmuch as there was no more Goodness in them than in *Gath* and *Askelon*, and they resisted all that Christ did to convince and convert them; therefore Curses were denounced against them.

AND if we consider our own Actions and Behaviour towards God, we may justly fear that unless in due time we humble our selves before him, and turn from our Sins unto him, he will withdraw his Favour from us, and make us drink the Cup of his Fury. For though God hath taken several ways to bring us to Amendment; yet

yet we are still careless in performing our Duty, and secure in our Sins. How few among us are zealous of the Truth, and diligent to promote God's Glory? Do not the Cares of Riches, and the Pleasures of this Life, swallow up most of our Cares and Endeavours after the Life to come? And where is that Purity and Holiness, and Christian Practice among us, which the Gospel prescribes: And sure then we have great cause to humble our selves for our Carelessness and Negligence in the Ways of God, and to endeavour with all Diligence to reform our Lives, and to walk according to the Rule of the Gospel.

AND thus I have finished the Three Things which I propounded to speak to from the Text: I come now to shew the Uses which may be made of this Discourse.

First, If the professing of Zeal for God's Statutes, without Obedience to them, will profit us nothing; then we should be diligent in the Practice of Holiness, that we may obtain Mercy. There is no other way to find Acceptance with God, than to live in Obedience to his Will. And if we would have Fellowship with him, we must walk in the Light, as he is in the Light. But if we are careless and indifferent in Religion, we can expect no other Recompence than Vengeance. For God hateth them that do his Work negligently. And he will deal the more severely with those that dissemble with him. And how can we hope that God will approve of any thing that we do, when we take no care to keep his Commands, though we pretend great Love for them? For God will deal with us, as we deal with him. If we are diligent and zealous in his Ways, he will be

be gracious unto us, and abundantly reward our Labours. But if we transgress against God, and dishonour him by our Evil Deeds, when we profess Reverence towards him, he will withdraw his Favour from us, and abhor the Service which we render to him, *For them that honour me (saith the Lord) I will honour; and they that despise me, shall be lightly esteemed,* 1 Sam. ii. 30.

AND such as are indifferent in Religion, and practise Wickedness under the vizard of Holiness, do affront and dishonour God; and consequently they cannot expect any Approbation from him. For God hateth all the Workers of Iniquity; and none that have pleasure in Unrighteousness, can have Fellowship with him. But if we follow any open Sins, the World will condemn us, and God and our own Conscience will pass an heavier Sentence on us. Or if we act the part of Hypocrites, tho' the Eye of Man may not discern our Wickedness; yet God knoweth our Deeds, and he will not be mocked, but assign us the Portion of Hypocrites. And therefore let us all in the Fear of God repent and turn from our Sins unto him, that he may be gracious unto us, and accept and reward our Service.

Secondly, If the Taking of God's Covenant into our Mouths, when we refuse to be reformed, aggravates our Guilt, then we should be careful to practise according to our Knowledge and Belief, that we may approve ourselves to be true Servants of God. There is nothing doth so much distinguish a Christian from an Heathen, as Piety and Holiness, and true Zeal for the Glory of God. The bare Knowledge and Belief of the Truth is not sufficient to make us true Christians. But if

we do not depart from Iniquity, when we name the Name of Christ, how do we appear to be his Disciples? And wherein do we excel Heathens, if we lead as bad Lives as they? For not only our Faith, but also our Life ought to distinguish between us and Heathens: And our different Religions are to be demonstrated by our different Works. He that placeth all his Religion in Faith, and leads an Ill Life, is worse than an Infidel; and confutes his Tongue with his Hands, his Words with his Works. For they do not believe in Christ, who do not live in Obedience to his Laws. Nay such as profess Christianity, and yet contradict it by wicked Works, are more impious and inexcusable than others, because they abuse more precious Mercies.

THEY that have received but little, from them little is expected. But they that enjoy the best Means of Grace are obliged to abound more in Grace and Goodness. And if Men walk in Darkness, when they have the Light shining among them, they are liable to the greater measure of Punishment in utter Darkness. There is less Guilt and Danger in being Cold than Luke-warm, in being ignorant Heathens than fruitless Christians. And much better were it for them, who do not obey the Truth, that they had never known it. For they who walk contrary to the Truth, which they know and believe, transgress against Knowledge and Conscience, and have nothing to excuse them.

And in some Sense it were better that they who are obstinate in wicked Ways, would cease to profess the Christian Religion. Nay God hath forbidden such Men to meddle with Matters of his Service. For when Men make a fair shew of Religion, and yet live after their own ungodly

Lusts

Lusts, they do more dishonour God, and bring a Reproach upon Religion. And 'tis certain, that except they repent, and change the Course of their Lives, they shall suffer the greater Vengeance. For God will be glorified in all that draw near him, either by rewarding their Sincerity, or by punishing their Hypocrisie.

Thirdly, If such as hold the Truth in unrighteousness, are liable to the greater Wrath, then we should be zealous and amend, that we may escape the Wrath to come. Though God be highly offended with those that take his Covenant into their Mouths, when they are unreformed in Heart and Life; yet upon their amendment he is ready to shew Mercy. For God threateneth us with Judgments on purpose to drive us to Repentance, and to make us more zealous of good Duties. And if we truly repent and forsake our Evil Ways, we have some ground to hope that God will repent him of the Evil, which he hath purposed to do unto us. For if we become zealous in matters of Religion, and approve our Zeal by holy Obedience to God, he will be gracious unto us, and spare us, as a Man spareth his own Son that serveth him. But if Men pretend a mighty zeal for Religion, and make a glorious shew of Holiness, and yet indulge their Lusts, and follow wicked Ways, they are liable to the greater measure of Wrath. For counterfeit Sanctity increaseth Guilt: And God is more offended with those who seem zealous for him, when they are really Impious and Wicked, and horribly abuse the Means of Salvation.

AND therefore as we profess that holy Religion, which our Saviour Christ hath taught: So let us be diligent and zealous in the Practice of it, always abounding in Good Works, that we may not be rejected as fruitless Professors, but may enjoy the Favour of God on Earth, and at last be crowned with eternal Glory and Happiness in Heaven, through the Merits of our blessed Lord and Saviour Jesus Christ.

A M E N.



SER.

SERMON II.

I KINGS xviii. 23.

How long halt ye between two Opinions? If the Lord be God, follow him; but if Baal, then follow him.



WHEN the Lord, by his Servant *Elijah*, had threaten'd to punish the *Israelites* with a grievous Famine for their horrible Idolatry, *Ahab*, then King of *Israel*, who chiefly promoted the Idolatry, was so offended with the Prophet for denouncing the Judgment, that he sought to slay him. But God took special Care of his Servant, and defended him against the Power and Malice of the Tyrant, and sustained him by Miracle in the Time of Famine. And after the *Israelites* had endured much Misery in the Famine, the Lord pitied their Condition, and determined to send Rain on the Earth, that the Famine might cease. And to that Purpose he ordered *Elijah* to go and shew himself unto *Ahab*.

AND

AND as soon as *Ahab* saw *Elijah*, he said, *Art thou he that troubleth Israel?* Intimating that he was the Author of those sad Calamities which the *Israelites* suffered by the Famine, *ver. 17.* But *Elijah* boldly answered, *I have not* (saith he) *troubled Israel, but thou and thy Father's House, in that ye have forsaken the Commandments of the Lord, and thou hast followed Baalim;* that is, the Wickedness and Idolatry, which *Ahab* and his Relations had promoted in *Israel*, was the true deserving Cause of these heavy Judgments, *ver. 18.* And therefore *Elijah* advised *Ahab* to send for a great Part of the *Israelites*, and all the Prophets of his Idols, to meet him on Mount *Carmel*, that both he and they might be convinced that the true God had sent these Judgments on them for their Idolatry, and that they might be moved to return unto the true Religion, and that thereupon they might be delivered from the Famine. And *Ahab* agreed to the Prophet's Advice, and sent unto all the Children of *Israel*, requiring them to come to Mount *Carmel*, *ver. 19, 20.* And there was no need for *Ahab* to urge the *Israelites* to go and meet *Elijah*; for many of them were desirous to speak with the Prophet, being already convinced that the true God *Jehovah* had sent these Judgments which they suffered, and that *Baal* could not remove the same; which staggered them in their Opinion about *Baal*. And therefore they were willing to leave *Baal*, and return unto the Lord; but their Fear of the King's Displeasure hinder'd them.

AND when a vast Multitude of the *Israelites* were gathered together on Mount *Carmel*, as *Elijah* had appointed, he came to them, and mildly reproved them for their Unsteadiness in Religion,
and

and for their Folly in doubting whether it were better to worship God or *Baal*; and then he advised them to consider wisely who was the true God, and to cleave unto him, and to worship him only: *How long halt ye (saith he) between two Opinions? If the Lord be God, follow him; but if Baal, then follow him.*

THERE are in these Words two Things which are worthy of our Consideration:

I. *That Inconstancy and Wavering in Religion is a dangerous Folly: How long halt ye between two Opinions?*

II. *That the true God only is to be worshipped in that Way which he hath prescribed: If the Lord be God, follow him; but if Baal, then follow him.*

I. *That Inconstancy and Wavering in Religion is a dangerous Folly: How long halt ye between two Opinions?* Why walk ye so unevenly, being so unsteady in your Opinions and Practices, and doubting whether it is most reasonable and fit to worship God or *Baal*? Sure there was no great Difficulty for the *Israelites* to understand which was the right Object of their Worship; and that it was much better to worship God than *Baal*: Their own Experience was sufficient to convince them of this: And therefore their Doubting about it so long, argued the greater Folly. For the Worship of God is so highly reasonable, that every Man, who well considers Things, must needs choose it before the Service of Idols, which is so absurd and vain. And that we may know the true God, and the right Way of worshipping him

him, we must have recourse to his written Word, and examine what he hath revealed concerning the same.

THERE is none can know more of God's Will, and how he will be worshipped, than he hath been pleased to reveal. And he hath revealed his whole Will concerning Salvation in his written Word. And what God would have us to believe and do in order to obtain Salvation, may be best known by searching the holy Scripture. And if we find that any Thing which Men teach be repugnant to the holy Scripture, which is infallible, and hath God's Authority stamp'd upon it, we ought to reject it as erroneous. For the holy Scripture contains all Things necessary unto Salvation. And it is sufficient to direct us whom we ought to worship, even the true God, and how we ought to worship him. And every Man that is diligent to try Matters of Religion by the holy Scripture, may be sufficiently certain of all saving Truths, so far as concerns his own Salvation.

AND when we have found the true Religion, we must continue constant in the Profession of it; and not be like Ships without Ballast, tossed to and fro, and carried about with every Wind of Doctrine by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive. For many false Teachers are abroad in the World, who make it their Business to seduce others. And if we are not the more watchful against their Snares, and diligent to try their Doctrines, we may be easily circumvented by them, and drawn away from the Truth. So that there is great need to observe that Caution which the Apostle gives, 1 John iv. 1. *Believe not every Spirit, but try*
the

the Spirits, whether they are of God. For if we are too credulous, and give an hasty Credit to Things taught us in Religion, before we have thoroughly tried them, we must needs be imposed upon by every one that pretends that he hath the Truth on his Side. And therefore every Man must take heed how and what he hears, and labour with all Diligence to understand the Truth. And unless we know the Truth, and are able to give a Reason of our Faith, how can we have any sure Ground to hope for Salvation? For there is no other Way to be saved than to believe and obey the Scripture in Things necessary to Salvation.

AND sure then it highly concerns us to examine Things taught us in Religion, before we entertain them. For Religion is a Matter of the greatest Moment, upon which depends all our Blessedness here, and all our Hope of Happiness hereafter. And if a Man be herein deceived, and goes a wrong Way, he may take much Pains, and yet come short of Happiness. For Salvation is not to be found but in the Way of Truth, which God hath revealed. And the erring from this Way is of dangerous Consequence, and much like an Error in War, which is hard to be repaired. For when Men leave the right Road, and seek out strange Ways to Heaven, they are never likely to come thither. Though they are never so diligent and zealous in a false Religion, yet after all is done, they have small Ground to hope that they shall obtain Salvation. And great Reason then there is that we should labour to be well acquainted with God's Will revealed in his Word, that we may be assured that we are in the Truth.

AND

AND when we have discovered the Way of Truth among all the By-paths of Error, we must be very careful to persevere in it: For it is good to be zealously affected always in a good Thing, and to be established in the present Truth. And there is a Necessity for us to continue steadfast in the true Faith, if we would obtain the End of it, even the Salvation of our Souls. For the true Religion is the only Way that leadeth to Salvation. And we must needs run a desperate Hazard of losing Salvation, if we turn aside from the Way that leadeth to it. To what Purpose is it to be fairly embarked for Heaven, if afterward we suffer Shipwreck of our whole Faith? And what doth it profit to begin a Course of Holiness, unless we continue the Work of Sanctification unto the End? 'Tis in vain to run swiftly in the Christian Race, if we faint and give over before we have attained the Prize. 'Tis in vain to observe and obey God's Statutes for a Season, unless we keep them always, even unto the End. And what avails it to profess the Name of Christ for a short Time, if afterward we renounce him, and join with his Enemies? For not he that is zealous in the right Way for a Season, *but he that endureth unto the End, shall be saved, Mat. x. 22.* And nothing will it profit us to embrace the Gospel, unless we continue in the Faith grounded and settled: For Perseverance in the Faith, and Obedience to the Gospel, is necessary to qualify us for Happiness.

BUT such as are unsettled in Religion, and ready to change it upon the Insinuations of any seducing Spirit, are no better than Infidels, and properly of no Religion: For what Religion can they be of, who prefer every Novelty before

Truth,

Truth, and are easily led away with the Error of the Wicked, and fall from their own Steadfastness? And is it not a great Shame and Disparagement, as well as Sin, in those that profess Christianity, to be so lukewarm and inconstant in it, that they are as ready to change their Religion as they do their Garments, as soon as any new Fashion comes up? And how can they, who retain not the Love of the Truth, but are disposed to depart from God's Ways upon every slight Occasion, expect any Approbation from him? For God hateth Backsliders; and he hath no Pleasure in such as halt, like the *Israelites*, between him and *Baal*. But he requireth us to serve him only; and he doth not allow us to impart his Worship to any other. Which brings me to the second Consideration.

II. *That the true God only is to be worshipped in that Way which he hath prescribed: If the Lord be God, follow him; but if Baal, then follow him.* The true God, and none but he, is the proper Object of divine Worship. The Lord is to be honour'd with such Worship, because he is the true God. And if *Baal* could prove himself to be the true God, then he was to be worshipped. But an Idol, such as *Baal* was, is vain, and cannot help those that worship him. And there is no other God but one, to whom divine Worship is due, and ought to be paid: For God is a Being infinite in all Perfections. And impossible it is that there should be more than one such a Being. And God being one by Nature, deserves to be worshipped alone; and he will not admit any Rival to have a Part of his Service: *For he will not give his Glory to another; neither his Praise to graven Images,*

Images, Isa. lxiii. 8. But we must worship the Lord our God, and him only must we serve, Mat. iv. 10.

AND as God only is to be worshipped; so he must be worshipped according to his Will. And we worship him according to his Will, when we render to him all those Duties of Religion which he hath prescribed in his written Word. And those religious Duties respect either Things necessary to be believed, or Things necessary to be done. For as we must do what God hath commanded; so we must believe the Truths which he hath revealed. And both a sound Faith and a holy Practice are necessary to make us true Servants of God. And unless we believe and live aright, we are not qualified for Salvation. But when we believe the Gospel of Christ, we must be careful also to walk according to the Precepts of it, in order to obtain the Happiness promised in it: For Faith without good Works is dead, and insufficient to justify and save us: And the best Works without Faith in Christ are not acceptable to God, nor will avail us for Salvation. But as we must come unto God by Christ, and worship him in Christ; so when we have done the best we can to serve him, we must depend on the Merits of Christ, and not on our own Salvation.

So that our whole Religion consisteth in believing and doing all those Things which God hath revealed as necessary to Salvation. And this Religion we must embrace and hold fast without any Addition or Detraction: For we are not left at liberty to choose what we will believe and do; but we must receive and retain the entire Faith which God hath revealed; and we must observe all his Commands, and render sincere Obedience

to

to them. But if we reject any Fundamental of Religion, we forsake the Living God, who hath established it, and we expose ourselves to the Hazard of losing Salvation. And if we receive any new Article of Faith, or worship God in a Way of Man's devising, hereby we corrupt the Faith and Worship of God, and halt as it were between him and *Baal*. And sure God hateth such as draw back from him, and he abhorreth those that divide his Worship between him and Idols. For God will be worshipped only, or not at all: And he will be worshipped his own Way, or else he regards not our Service. Nor can we have any Ground to hope for Salvation, if we leave the Way of Truth which leadeth to it, or mingle any pernicious Errors with it.

When divers of our Saviour's Disciples were so offended at his Doctrine, that they forsook him, he cautioned the Twelve against Apostacy, and pathetically exhorted them to Constancy in the Faith; *Will ye also (saith he) go away?* Whereupon *St. Peter*, in the Name of the rest, answer'd, *Lord, to whom shall we go? Thou hast the Words of eternal Life. And we believe and are sure that thou art that Christ, the Son of the Living God,* John vi. 66, 67, 68. The Continuance with Christ in a constant Adherence to the Truths of his Gospel, is the best Choice which can be made. And where the Way of Life is, and all the Truths of God are held, 'tis Wisdom there to abide and remain constant, though others turn aside from the same. For all our Hope of Salvation depends on our walking in this Way, and holding fast the Profession of our Faith without wavering.

AND

And the true Religion which God approves as excellent, and which he hath prescribed in his written Word, is that which our Church professeth and maintaineth. For our Church hath received the entire Faith of Christ without Mixture of superstitious Errors, and holdeth it necessary to live soberly, righteously, and godly in this present World, in order to obtain Happiness in the next. For *whatsoever* (saith she, in her Art. 6.) *is not contained in the Holy Scriptures, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation.*

Indeed our Adversaries for ill Designs reproach and vilify the Religion which we profess, that they may the better undermine it, and draw Disciples over to their Ways. The *Dissenters* on one Side accuse us of inclining too much to Popish Superstition; and the *Papists* on the other Side condemn us as Hereticks, for rejecting their new Articles of Faith. But after that Way which these call *Heresy*, and those *Popery*, so worship we the true God in Christ, believing all Things which are written in the holy Scriptures, without Mixtures of humane Inventions. And notwithstanding all the Clamour of our Adversaries, they are not able to prove that we deviate in any one Fundamental from the Doctrine of Christ. For our Religion hath firm Foundation in the holy Scriptures, and tends directly to the Glory of God, and our own Salvation. And nothing is there wanting among us, which is necessary either to direct or perswade Men to walk in the Way of Life, that they may be saved. And certainly as many as profess our Religion, and live according to the Rules of it, shall safely come to Heaven.

AND

AND if the true Religion be held and maintained by our Church, what Reason can be given why any should leave the Communion thereof? For doth not Prudence, and all the Obligations of Religion, bind us to continue steadfast in the right Way which leadeth to Happiness? And when we believe and profess the Truth in all Things necessary to Salvation, what need we to seek after another Religion to secure our Salvation? For there can be no better nor nearer Way to Heaven, than that which God himself hath prescribed in his Word. And if Men leave this Way, and take another, they must do it either to promote their present Interest, or their future Happiness. If Men change their Religion, which is true, for the Sake of their Interest, then 'tis not Truth but Interest which they seek; and 'tis certain that they will be of no Religion any longer than it will serve their temporal Advantage.

BUT if Men turn from the Way of Truth to that of Error with an Intent to promote their future Happiness, 'tis evident that they act contrary to their Design, and instead of securing their Salvation the better thereby, they greatly endanger it. And though they embrace Error under the Notion of Truth, yet their Conceit will not change the Nature of it. But Truth will be Truth, and Error will be Error, whatever they think thereof, and before they have past their Judgment about it. And if they wander from the Truth, and proceed in the broad Way of Error, they have small Ground to hope for Salvation, though they are never so confident of it.

BUT there is a Necessity to hold the Truth, and persevere in it, in order to obtain Salvation. For Constancy in the true Religion is necessary to

to qualify us for the Reward which God hath promised. And unless we continue in the Way of Truth unto the End, how can we hope to enter into Life? But if Men depart from the Living God by changing the Truth for Falshood, their Guilt is the greater, and their Condition the more miserable. For Backsliding in Religion is a Sin of a Crimson Colour, and of very dangerous Consequence. And *if any Man draw back (saith the Lord) my Soul shall have no Pleasure in him*, Heb. x. 38. Religion is a Matter of great Moment; and Inconstancy in it is a dangerous Folly: For it is no indifferent Thing whether we entertain Truth or Error: But Truth ought to be embraced and maintained, wherever it be found. If the true Faith, which was once delivered to the Saints, were professed entirely without any Addition or Alteration by those that oppose us in Matters of Religion, then 'tis fit that you should go over to them. But if the Truth be on our Side, then in all Reason you ought to abide constant in our Communion.

BUT how is it possible to know whether we or our Adversaries profess the true Religion, without due Examination of the Principles of both Sides? And who that is wise will choose rather to join in Communion with them than with us, before he hath examined the Matters of Religion which are in Controversy, and is well satisfied where the Truth lies? But if Men adventure without Examination to change from one Religion to another, (as most do that apostatize from us,) they may be easily imposed upon by every seducing Spirit, that makes but a silly Pretence to Truth, without any Proof. And what a lamentable Folly is it for Men to
take

take up their Religion at all adventure, not knowing whether they embrace Truth or Falshood? For Religion is a Matter of such Concernment, that upon it depends our everlasting Happiness or Misery. And how can Men be well assured that they are in the Way which leadeth to Happiness, when they rashly turn from one Religion to another, without examining which is the best?

AND if the Matters of Religion, which are in Controversy between us and our Adversaries, be well examined and compared with the Holy Scriptures, which is the Rule whereby such Things are to be tried, it will evidently appear that our Religion is the soundest and most agreeable to God's Will. Nay, the Religion which we profess is acknowledged to be true by all that profess Christianity. The *Papists* themselves hold the same Principles of Religion which we do; but they have added several other Things of humane Invention, which are contrary to the Holy Scriptures, and very dangerous to Men's Salvation. And the *Dissenters* also (at least such of them as deserve the Name of Christians) agree with us in all Things necessary to Salvation. And those Things wherein they differ from us are Matters of small Moment, which do not concern the Essence of Religion, nor can they justify the Schism which they have made by reason thereof. And sure Schism is such a Crime, that they who live in it cannot be in a safe Way to Salvation. But the Religion which we profess is true even by the Acknowledgment of all that are properly called Christians, and there is no hazard of losing Salvation attends the Profession of it: But whosoever believes and lives

Y

according

according to the Rules of our Religion is in a safe Condition, and shall certainly attain eternal Happiness.

AND if our Religion be true, and exactly framed to make Men wise unto Salvation, then there can be no Cause to reject it, nor any Need to seek new Opinions in hope to find a shorter Way to Heaven. And they that are so given to change, that they are drawn from the Truth by groundless Pretences, and easily enticed to embrace Errors, do thereby discover their wretched Folly, and which is much worse, they bring themselves into great danger of losing Salvation. For there is but one true Faith, one right Way to Heaven, which God hath revealed in his written Word. And if Men are so foolish and desperate as to forsake this Way, and take another, how can they expect to come to Heaven? For Heaven must be fought in the Way, which leadeth to it, or else we are never likely to find it.

BUT if after Men have *set their Hands to the Plough*, embraced the Truth, and walked some Time in it, they grow weary, and turn from it; *They are not fit for the Kingdom of God*, Luke ix. 62. And what Approbation can they expect from God, who are indifferent and inconstant in his Religion, and *halt between him and Baal*? And how unreasonable, as well as irreligious, is it in those *Israelites*, who run after the Calves of *Dan* and *Bethel*, when God requires all to repair to his Temple at *Jerusalem*, where he will be worshipped? But if Men are so in love with Novelty, that all Perswasions, Cautions, and Admonitions, will not keep them in the right Way, there is no Remedy, but they must go astray and perish. And if they perish through their
own

own Folly and Wilfulness in forsaking the Truth, then they can blame none but themselves.

AND therefore take heed, Brethren, that ye do not turn aside from following the Lord ; but as you have begun, so continue in Faith grounded and settled, and be not moved away from the Hope of the Gospel.

Now God of his great Mercy, who hath called us to the Knowledge of the Truth, establish and confirm us in the same, and enable us to persevere in the Profession and Practice of the true Religion, that so at last we may receive the End of our Faith, even the Salvation of our Souls, through the Merits of Jesus Christ our Lord Amen.

F I N I S.



BOOKS Printed for W. CHURCHILL
at the Black Swan in Pater-noster-Row.

DR *Whitby's* Annotat. on New Test. 2 Vol.
—— *Dissertatio Patrum,*
—— *Dei Penarii.*

Mr. *Reeve's* Apologies. 2. Vol. 8vo.

Dr. *Well's* Maps of Ancient and Present
Geography; with a Book for the Use of them.

—— *His Dionysii,* Gr. Lat. 8vo.

Talent's Chronological Tables.

Dr. *Gibson's* Anatomy.

Bishop *Burnet's* Sermons. 8vo.

History of our Saviour. 8vo.

Efop Interlineary.

Nelson on Feasts and Fasts. 8vo.

—— On Sacraments

The Second part of Weeks Preparat. 2 Vol.

Basil Kennet's Volume of Sermons.

Wynne's Abridgment of Mr. *Locke's* Essay.

Hinde's History of Greece.

Law of Ejectment. 9 DE61

Scrogg of Courts.

Dean *Kennet* of Improvements.

Spelman and *Reeves's* Tracts.

Boyse on the 39 Articles.

Dr. *Geddes* Miscel. Tracts, 2 Vol.

Lucian's Works, 4 Volumes in English.

St. *Evreumont's* Works, in 3 Volumes.

D'Estrade's Memoirs of his Negotiations.

Richardson's Essay, Theory, Painting.

Companion on the Lord's Day, being a Supplement to Mr. *Nelson's* Festivals.

Clergyman's Compan. Visit. Sick.

Dictionary Rusticum.

Raius de Insectis.

LL

W.

ok.

ent

P-